"SERMO DE DIE IUDICII": AN AELFRICIAN HOMILY

By
WALLACE JOHN SWAN

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INTRODUCTION

INTRODUCTION

Manuscripts

Complete versions of this previously unedited homily occur in two manuscripts. Another manuscript contains a three line fragment, now erased, of what was probably the same text. The following descriptions of the manuscripts are basedoon those of Mr. N. R. Ker.[1]

Cambridge, Corpus Christi College 178 (Ker Number 41A, article 9), pp. 101-114. This manuscript contains two books of homilies. The first, for general occasions, includes titles such as "De dominica oratione," "Sermo ad populum" and "De auguriis," and covers pp. 1-163. It includes the "Sermo de die iudicii." The second book contains homilies for important festivals and includes such titles as "In purificatione Sanctæ mariæ," "Die dominica paschæ," and "In ascensione domini." The homilies are largely Ælfrician, and indeed nineteen of

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[1] N. R. Ker, Catalogue of Manuscripts Containing Anglo-Saxon (Oxford; 1957).

thirty-four (four in the first book and all in the second) are drawn from the Sermones catholici. Of these nineteen, thirteen are from the first series, six from the second.

In the "Sermo de die iudicii" the majority of glosses, both marginal and interlinear, are in the "tremulous" hand, which, Ker notes, is found throughout the manuscript. There are, however, glosses by at least one other hand in the homily, and Ker notes glosses by several hands in the entire manuscript. The homily itself is all in one hand (Ker notes two hands for the entire manuscript, the second beginning on p. 170, well after this text). S in this homily takes all three forms: low, round and long. Long s is usual in initial and medial positions, never occurring finally. Low s is usual in final position, occurring sporadically in medial position, and is very seldom found in initial position. Round s occurs sporadically in all positions, although very seldom medially, and is of a much lower frequency of occurrence than the other forms. When it occurs initially it is often found at the beginning of a phrase, but this is not always so. It seems to alternate freely with low s in final position. Also the spelling góód for modern English "good" is regular here, as, according to Ker, it is in the rest of the manuscript. Details of the orthography of the second scribe are given by Ker, but are not relevant here.

The title of this homily is given in rustic capitals which are of a different color than the ink in the main text. The initials of both the Latin scriptural text preceding the homily and of the first word of the homily are of the same color, which Ker describes as metallic red. These appear to be the only colored letters in the homily. Although Ker states that first lines of homilies are usually in red rustic capitals, this is not the case with the "Sermo de die iudicii."

The manuscript is known to have been at Worcester, and Ker describes it as early eleventh century.

Bodleian, Hatton 115 (Ker Number 332, article 4), ff. 23-30^{v}. This manuscript contains thirty-seven articles, of which twenty-five are general homilies, not meant for use on special occasions. These include this text of the "Sermo de die iudicii." Along with this homily, six other articles also reoccur in C.C.C.C. 178 (see above) such as "Exameron Anglice," "De Dominica oratione," and "De auguriis." Also five articles are found repeated in Bodleian, Hatton 116 (Ker Number 333), which does not include this homily although thirteen of its twenty-seven articles are from the Sermones catholici. All these collections are largely Ælfrician. Hatton 115 contains twelve articles from the Sermones catholici, including six of the eight homilies for the Rogation days in Ælfric's

two series of Sermones catholici (articles 2, 3, 7-10). Articles 21-25 are Ælfric's homilies for the Common of Saints (21--a single apostle; 22--more than one apostle; 23--holy martyrs; 24--a single confessor; 25--holy virgins), and article 26 is for the dedication of a church.

In this homily, as in the rest of the manuscript as Ker notes, the hand is very different from those found in other Anglo-Saxon manuscripts from Worcester. It is an upright round hand, and a is caroline in æ, while o has very obvious joins at both top and bottom. In this homily also all three forms of s are found. However, round s is much more restricted in distribution, occurring only as a capital, i.e., the first letter of the text and the first letter after semicolons. Long s never occurs finally, low s being used exclusively in this position. Long and low s alternate freely in medial position, and low s occurs occasionally in initial position. The ends of descenders curve to the left here as Ker points out for the manuscript in general, and the mark of abbreviation is cup-shaped.

In addition, Ker makes the observation that words omitted in error from the text and added in the margin in the main hand are marked by a triangle of dots which corresponds to a triangle of dots in the text at the point where the words are to be read. This however does not appear to

be the case in the "Sermo de die iudicii." The triangle of dots does appear often in the text of this homily. It refers, however, not to marginal additions, but to glosses in the "tremulous" hand. In addition there are glosses by at least one other hand in the margins.

The I of "Interrogatus," and the S of "Seo, respectively the initials of the Latin introduction and the homily itself, are oversized and colored, the I taking two lines, the S three. They do not appear to be the same color, and Ker indicates that initials are either metallic red or green. The title, which is also in colored capitals (red, according to Ker), is inserted after the "autem" of the Latin introductory text, and takes up the second half of the first line. The second line continues the Latin text. The first line of the Anglo-Saxon text is in uncials, a rarity in this manuscript according to Ker. It does not appear to be colored. However, all capitals within the homily itself are filled with colored ink, which Ker states is red.

The manuscript which contains this homily dates from the second half of the eleventh century, although bound with it is a single quire from the middle of the twelfth century.

Cambridge, Corpus Christi College 188 (Ker Number 43, article 46--fragmentary). This text consists only of the title and two lines of text which occupied the last three lines of what is now the last page of the manuscript. They have been erased. Two initials--I (of "Interrogatus"?) and S (of Seo?) are faintly visible. The manuscript itself consists of forty-six articles, forty of which are drawn from the first series of Ælfric's Sermones catholici. Ker explains the lack of certain homilies in this series by the fact that quires have been lost at both the beginning and end (where the "Sermo de die iudicii" appears) and after p. 210. Also some leaves are missing. Among the six articles present which are not from the Sermones catholici are "Sermo ad populum in octavis pentecosten," and "Sermo in natale unius confessoris" as well as the "Sermo de die iudicii," all of which appear in C.C.C.C. 178. The manuscript dates from the first half of the eleventh century.

Comparison of the Manuscripts

A close comparison of the two surviving copies of the "Sermo de die iudicii" offers some interesting conclusions. From the close similarity of the two, it is obvious that they are descendants of an ultimate common

archetype. There is, however, no evidence to indicate that the Hatton MS (the later of the two) is in any way dependent on the Corpus Christi MS. Yet even without such evidence one might tend to assume that the older of two such close versions would be the fuller and more accurate. This is not altogether the case, as will be shown below. Yet since the differences are relatively minor, and the Corpus Christi MS is possibly contemporary with Ælfric, it has been chosen as the basic text. Both MSS offer good samples of classical West Saxon, and the choice is barely problematical. The following is a complete listing of all relevant textual differences between the two manuscripts. Spelling differences have not been noted here, and differing word order, where either order is equally possible, has been ignored, as have equally possible readings.

Mistakes in the Corpus Christi Version.--These generally consist of misspellings and forgotten letters.--line 11, an[d]; line 43, [na]num; line 71, dome[s]; line 75, þ[i]nges; line 106, se[o]; line 117, hundan should be hundas, as the weak form is not elsewhere recorded (see Notes); line 218, "abhominationem" should be "abominationem," although this spelling reflects a long medieval etymological

tradition; line 218, "desolutionis" should be "desolationis"; line 309, geearniaþ swylce mid forste which is most difficult to fit with the context, is paralled by getacniaþ swylce mid fostre, a much more lucid reading, in Hatton; line 345, deof[l]es.

Mistakes in the Hatton Version.--line 45, a[c]; line 50, geglododon should be gegladodon; line 148, his seolan should be hi sceolan; line 405 winmen should be wifmen; line 378, and is probably misplaced.

Omissions in the Corpus Christi Version.--The following (all occurring in Hatton) are almost certainly omissions from Corpus Christi, and not additions to Hatton. Their inclusion is dictated either by the sense of the passage or the alliterative patterns: line 5, dryhten omitted; line 27, oþþe on his huse omitted; line 51, mid erased (see Notes); line 145, eorþ omitted; line 184, sume unnytwurþe omitted; line 216, cristes omitted; line 241, halgum omitted; line 255, þonne omitted; line 276, ende omitted; line 297, huse omitted; line 329, eft ne omitted (see Notes); line 387, þonne omitted; line 397, is omitted; line 406, hi omitted. In addition to these, there are several cases which may be omissions, or may be additions to Hatton: line 153, bysnian occurs where Hatton has

gebysnian; line 195, gaderiað occurs where Hatton has gegaderiað; line 259, secgan occurs where Hatton has gesecgan; line 354, hradað occurs where Hatton has gehradað; line 363, þe omitted.

Omissions in the Hatton Version.--The following are seen to be almost certainly omissions: line 15, ealle omitted; line 116, heora omitted; line 136, her omitted; line 228, þonne omitted; line 263, þa omitted; line 266, þæt omitted; line 273, hys omitted; line 324, biddan omitted; line 389, and erased; line 397, þonne omitted. Further possible omissions are: line 281, dwolan occurs where Corpus Christi has gedwolan; line 356, ge omitted.

By a purely numerical count the Hatton MS is seen to be more accurate. The Corpus Christi text has eight scribal errors and fourteen certain omissions, while the Hatton text has five errors and only ten certain omissions. Yet, the mistakes and omissions in both cases are largely minor, and since the Corpus Christi is the older of the texts, this edition must be based upon it, although fully collated with the Hatton MS.

Authorship

There is little doubt that Ælfric is the author of the "Sermo de die iudicii." There are many facts which point to his authorship, and none which tend to disprove it.

External evidence as to the authorship of this homily is limited. There are no references to the homily in other works, nor is there any reference in the homily which would indicate authorship. Thus the only external evidence rests on two facts. First, the dating of the MSS is appropriate, the earlier being dated by Ker from the first half of the eleventh century. This period is considered to include the later years of Ælfric's life. The second and weightier fact is that both of the MSS are predominately Ælfrician. Again, since all the homilies contained in these MSS have not been proven to be Ælfric's, this fact is not conclusive, but it does point to Ælfric more certainly than to any other author.

The internal evidence is more conclusive. Ælfric shows a lively interest in the Last Judgment in the preface to the Catholic Homilies. He uses some of the same texts there which are included in the "Sermo de die

iudicii," and his phrasing is similar in places to that of the homily. For example, on p. 4 of the preface to the Catholic Homilies,[1] we find "[lease cristas] . . . wyrcaŏ fela tacna and wundra, to beræcenne mancynn, and eac swyloe þa gecorenan men, gif hit gewurðan mæg: and butan se Ælmihtiga God ða dagas gescyrte, eall mennisc forwurde." This may be compared with lines 356-359, and 345-348.

A further indication is given by the vocabulary used in the homily itself. Of 586 vocabulary items, more than 96 percent are either recorded as used by Ælfric elsewhere, or are closely related to forms used by him. These would include such unrecorded forms as the adverb <u>færlice</u>, where only the adjective <u>færlic</u> has been recorded, and <u>gymeleas</u>, where only the noun <u>gymeleast</u>, "carelessness," is recorded.

How large a percentage of these terms is used exclusively by Ælfric, or whether he uses some terms with shades of meaning not found elsewhere is a question which goes beyond the scope of this work. Yet it is evident that all authors have a working vocabulary, and favored words within that vocabulary. This is reflected in the vocabulary selection of the "Sermo de die iudicii."

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[1] Benjamin Thorpe, ed. <u>The Homilies of the Anglo-Saxon Church</u> (London: 1844).

Finally, the identity of the author is indicated clearly by his unique use of the "rhythmic prose" style, which gives the effect of a loose rendering of the characteristic Old English verse style. It is clearly seen throughout this homily, and only one example is necessary here to indicate the style:

menn æton and druncon and dwollice leofodan
cnihtas wifodan and wif ceorlodan
oð þæt noe eode into þam arce.
þæt flod þa becom færlice ofer hi ealle
and eall mancynn adrencte
buton eahta mannum þe innan þam arce wæron
swa swa hym wissode god;
and swa swa on lodes dagum eft syððan gelamp
menn æton. and druncon. bohton and sealdan
byttlodan and plantodan and beeodan heora tilunge.
þa sende god færlice
sona swa loð wæs of þære byrig alæd.
fyr. and swefel swylce hit renscur wære.
and mid ealle forbærnde þa fif burhscira
(ll. 12-23)

It will be readily seen that as verse there is a good deal lacking, yet the style is much more than prose with its prominent alliteration and obviously rhythmical groupings. The homily has been presented in prose form because strictly speaking it is not verse. It lacks the regularity of alliteration and scansion as well as the inversions and kennings of Old English poetry. However, the rhythmical and alliterative features are prominent enough

to print it as somewhat ragged verse, as is seen above. The question of Ælfric's "rhythmical prose" has been investigated in some detail by several scholars in the past,[1] so it will not be necessary to go into it here.

Thus, if we consider the scanty, external evidence in conjunction with the extremely weighty internal evidence, there can remain little doubt of Ælfric's authorship of the "Sermo de die iudicii."

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[1]See, among others, G. H. Gerould, "Abbot Ælfric's Rhythmic Prose," Modern Philology, XXII (1925), 353-366; Dorothy Bethurum, "The Form of Ælfric's Lives of Saints," Studies in Philology, XXIX (1932), 515-533; and J. T. Algeo, Ælfric's "The Forty Soldiers" An Edition, unpublished doctoral dissertation, Gainesville, Florida, 1960, pp. 29-42. The most recent treatment is by John C. Pope, ed. Homilies of Ælfric, Vol. I (London, Toronto, New York, 1967), 105-136.

Judgment Day Theme

Ælfric's use of the Judgment Day theme in this homily lays stress on the necessity for leading a truly Christian life, because of God's omniscience and the uncertainty of the time of judgment. He places little stress on the actual coming of Christ, on the final judgment itself, or on the enumeration of punishments and rewards in the life eternal. Rather he concentrates his efforts here upon the impossibility of hypocrisy or deceit before the omniscient God. The "one is taken" theme provides a perfect vehicle for this task. It not only provides a valid metaphor for the futility of hypocrisy, but also illustrates the necessity for reform both among the laity and in the monastic and clerical establishments as well. Thisis, as will be pointed out below, a standard exegesis of the "one is taken" theme.

The second prong of Ælfric's attack, and the one which imparts meaning to the necessity for reform, is the knowledge that doomsday may be upon us at any moment. This was especially important in the late Old English period, as the year 1000 was the millennial year, and a literal reading of scriptures (rev. 20) gives a date of

1000 years after Christ for the resurrection of the dead and the day of judgment. This conception gave rise to a great spate of doomsday literature during this period, such as the following from Wulfstan's homily, "Secundum marcum":

> Post mille annos soluetur Satanas. þæt is on englisc, æfter þusend gearum bið Satanas unbunden. þusend gearə and eac ma is nu agan, syððan Crist wæs mid mannum on menniscan hiwe, and nu syndon Satanases bendas swyðe toslepene, and Antecristes tima is wel gehende, and ðy hit is on worulde a, swa leng, swa wacre. men syndon swicole, and woruld is þe wyrse, and þæt us dereð eallum.[1]

Yet throughout the scriptures, as in this illustration, and in the "Sermo de die iudicii," the uncertainty is maintained as to the exact time of judgment. This is what gives the priest a good deal of his power in the struggle to reform mankind, and it is skillfully used by Ælfric here.

Mention is also made of the signs which are prophesied to precede the judgment day. Here again we have a two-fold reason for their inclusion. First, the fact that some of the signs (wars, pestilence, false prophets, etc.) have come to pass strengthens the concept of the imminence of Judgment Day. Second, these evils on the earth, seen as part of the signs, are specific temptations to test the elect.

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[1]A. S. Napier, Wulfstan (Berlin, 1883).

Perhaps equally significant with the stressed aspects in the homily are those aspects of the Second Coming which Ælfric neglects. Some of the favorite topics of Anglo-Saxon authors were, as I shall illustrate below, the place of judgment, the judge, and those judged, as well as the usual torments of the damned and bliss of the elect. That is to say a complete trial is envisioned, during which a man's deeds and words are balanced, good against evil, in order to determine his fate. But the instantaneous summons and judgment implied by "an þara bið genumen, and se oðer bið forlæten." is much more effective here for Ælfric's purpose.

Concerning the rewards of the just Ælfric has little to say--"and þa englas gebringaþ þa gecorenan menn to criste sylfum, þæt hi mid him ricsian on heofonan rice on lichaman and on sawle gesæliglice æfre." There is no reference in his chosen Biblical texts to the fate of the damned, but Ælfric, for a fitting reinforcement of his message, takes a short passage relating to this subject (Matt. 13: 49-50) and then embellishes it. Finally, to end upon a joyous note he makes a last rapid reference to the saints' bliss in Heaven, and concludes his homily. The argument of the homily is then seen to move from the necessity and reasons for reform, i.e., the imminence of doomsday and the

swiftness of justice, to end ultimately with a strong motivational appeal to the sinner.

Judgment Day Theme Elsewhere in Ælfric's Works

Although Ælfric devotes no other homily specifically to the Judgment Day, the concept occurs from time to time throughout the Sermones catholici and the Lives of Saints. Reference is made no less than five times to the imminence of the Judgment Day, and its uncertainty (for example, C.H., Vol. I, pp. 4, 298; C.H., Vol. II, pp. 370, 574;[1] L.S. XVI, l. 219ff.[2]). References to the signs and suffering at the end of the world (C.H., Vol. I, pp. 609ff.; C.H., Vol. II, pp. 536ff.; L.S. XIII, ll. 289-299), to corporeal resurrection (C.H., Vol. I, pp. 236, 532) and to God's elect (C.H., Vol. I, p. 536; C.H., Vol. II, p. 82) all appear in more than one place, and there are at least single references to false prophets (C.H., Vol. I, pp. 405ff.) and to Antichrist (C.H., Vol. I, p. 4).

From frequency of occurrence it would seem that Ælfric, in all his writings, as in this homily, laid the heaviest stress upon the fact that the great doom might be

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[1]Thorpe. All further references to the Catholic Homilies (C.H.) will cite this work.

[2]W. W. Skeat, ed. Ælfric's Lives of Saints (London: 1900). All further references to Lives of Saints (L.S.) will cite this work.

upon us at any moment. These references may be found in the Sermones catholici, Vols. I and II, and in the Lives of Saints. They are sometimes found in single sentences, such as ". . . menn behofiað godre lare swiðost on þisum timan þe is geendung þyssere worulde. . ." (C.H., Vol. I, introd.). They also occur in longer passages as in the "Sermo de memoria sanctorum":

> Nu on urum dagum on ende þyssere worulde.
> swicað se deofol digollice embe us.
> hu he þurh leahtras forlære ða cristenan.
> and to mislicum synnum heora mod awende.
> ac ða beoð gesælige þe his swic-domas to-cnawað.
> and his lot-wrencas mid geleafan ofer-swyðað.
> He wet nu swiðe and wynð on ða cristenan.
> forðan þe he wat geare þæt þysre worulde geendung
> is swyðe gehende. and he on-et forði.
> We sceolan eac onettan and urum sawlum gehelpan.
> þurh gode biggengas gode to gecwemednysse.
> forðan þe we ne motan lange on ðysum life beon.
> And þæt is godes mildheortnyss. þeah ðe hit digle sy.
> (L.S., ll. 219-231)

These references to Judgment Day made by Ælfric are consistent with what is emphasized and omitted in the "Sermo de die iudicii." Likewise his treatment of the suffering of the damned in his other homilies is consistent with that in the "Sermo de die iudicii." It is largely ignored in the "Sermo de die iudicii" and is seldom referred to in his other works. When he does mention it, it is given little space or emphasis. For example, in the homily "In dedicatione ecclesiæ," he says only: "Soðlice se ðe ða heafod-leahtras wyrcð, and on ðam geendað, he mot

forbyrnan on ðam ecum fyre, and swa ðeah þa swæran synna ne beoð næfre afeormode for nanes fyres ælincge" (C.H., Vol. I, p. 590).

The "courtroom scene" of the Judgment is another aspect of the theme which Ælfric generally avoids. He makes use of the scene in the Sermones catholici in one homily ("Dominica I. in quadragesima," C.H., Vol. II, pp. 106-108). His prime purpose here, however, is not to portray the Judgment scene, but to illustrate through scripture the joys and benefits of charity.

Finally there are numerous small details of agreement between "Sermo de die iudicii" and Ælfric's other works. For example, in "Sermo de die iudicii," it is said, "Þæt fyr þonne afeormað þas eorðan and hi geedniwað" (ll. 77-78). In "Dominica II. in adventum domini" (C.H., Vol. I, p. 608), the same theme occurs: "Heofone and eorðe gewitað, and þeah ðurhwuniað, forðan ðe hi beoð fram ðam hiwe ðe hi nu habbað þurh fyr geclænsode, and swa-ðeah symle on heora gecynde standað." Again, Ælfric strongly emphasized corporeal resurrection:

> Gif hwan twynige be æriste, þonne mæg he understandan on þisum godspelle, þæt þær bið soð ærist þær þær beoð eagan and teð. Eagan synd flæscene, and teð bænene; forðan þe we sceolon, wylle we nelle we, arisan on ende þyssere worulde mid flæsce and mid bane, and onfon edlean ealra ura dæda. . . .
> ("Dominica XXI, post pentecosten," C.H., Vol. I, p. 532)

We find further emphasis on this doctrine in "Sermo de die iudicii": "þæt hi mid him ricsian on heofonan rice on lichaman and on sawle gesæliglice æfre" (ll. 392-394).

Thus we see that this homily presents no conflict with and in some places even a stronger affirmation of Ælfric's quite conservative views. That these views and points of emphasis were not generally held by other homilists of the period will be shown in the next section.

The Judgment Day Theme in Other Anglo-Saxon Literature

Ælfric's approach to the Judgment Day theme is not the usual one found in surviving homilies and poetry. The general approach seems to have been along a more sensational avenue. Anglo-Saxon authors liked to stress the violent aspects of the theme, i.e., the torments of the damned, the chaos at the end of the world, or the violence in the Heavens at Christ's Coming.

Some of this tendency reflects the Anglo-Saxon heroic tradition, dwelling on prowess in battle, encounters with fabled creatures, and emphasizing the sanctity of the "comitatus." In fact many of these traditional heroic themes, couched in language appropriate to the epic, are reflected in the literature dealing with the doomsday theme. For example, Christ is seen as a leader in the comitatus and an earthly prince in such references to him as "herga fruma,"

"æðelinga ord," and "sigora weard" (Christ, ll. 845, 846, 1517). The torments of Hell are likewise reminiscent of the tone and imagery of the heroic tradition, and Hell itself is populated with "blodige earnas and blace næddran" (Solomon and Saturn, l. 943) and "wyrmsela" (Judith, l. 119).

This reliance on and continuation of the ancient traditions naturally led the authors to dwell upon these sensational aspects, which Ælfric largely ignores. Even though the approach of the homilists is generally milder than that of the poets, the same tendency is seen. Emphasis is laid on much the same aspects as were noted above--the chaos, the judgment scene, and the horrors of Hell. In the homily for Easter Sunday (Number 7) of the Blickling Homilies, a good deal of space is given to the Judgment:

> Uton nu geþencean hu mycel egsa gelimpeþ
> eallum gesceaftum on þas ondweardan tid,
> þonne se dom nealæceþ, and seo openung
> þæs dæges is swiþe egesfull eallum
> gesceaftum. . . .

The author continues, describing the days preceding the judgment in this manner:

> Þy ærestan dæge on midne dæg gelimpeþ
> mycel gnornung ealra gesceafta, and
> men gehyraþ myccle stefne on heofenum
> swylce þær man fyrde trymme and samnige;
> þonne astigeþ blodig wolcen mycel from norþdæle,
> and oforþecþ ealne þysne heofon; and
> æfter þæm wolcne cymeþ legetu and þunor
> ealne þone dæg; and rineþ blodig regn æt æfen.

After the seven days have passed, God will come to judge the world and

> . ... God sylfa þonne ne gymeþ nænges mannes hreowe; ne þær nænige þingunga ne beoþ; ac biþ þonne reþra [&] þearlwisa þonne ænig wilde deor, oþþe æfre ænig mod gewurde. & swa myccle swa þæs mannes miht beo mare, & he biþ weligra on þisse worulde, swa him þonne se uplica Dema mare tosecþ, þonne he him sylfum reþne dom & heardne geearnaþ & gegyteþ, swa hit be þon gecweden is: 'Se mon se þe nu demeþ þæm earmum buton mildheortnesse, þonne biþ þam eft heord dom geteod.

The doomed are sentenced to eternal torment, described at length in a passage here translated from the Middle English homiletic treatise "Sawles Warde" (ascribed to the author of the "Ancren Riwle" c. 1237).[1]

> Hell is wide without measure, and deep and bottomless; full of incomparable fire, for no earthly fire may be compared therewith; full of stench intolerable, for no living thing on earth might endure it; full of unutterable sorrow, for no mouth may, on account of the wretchedness and of the woe thereof, give an account of nor tell about it. Yea, the darkness therein is so thick that one may grasp it, for the fire there gives out no light, but blindeth the eyes of them that are there with a smothering smoke, the worst of smokes. And nevertheless in that same black darkness they see black things as devils, that ever maul them and afflict and harass them with all kinds of tortures; and tailed drakes, horrible as devils, that devour them whole and spew them out afterwards before and behind;

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[1]Richard Morris, Old English Homilies (Oxford, 1868).

at other times they rend them in pieces and chew each gobbet of them, and they afterwards become whole again, such as they previously were, to undergo again such bale without recovery, and full well they see themselves very horrible and dreadful; and to increase their pains the loathsome hellworms, toads, and frogs that eat out their eyes and nostrils, and adders and water-frogs, not like those here, but a hundred times more horrible, creep in and out at the mouth, ears, eyes, navel, and at the hollow of the breast, as maggots in putrid flesh, thickest. There is shrieking in the flame, and chattering of teeth in the snowy waters. Suddenly they flit from the heat into the cold, nor ever do they know of these two which is worse for them, for each is intolerable. And in this marvellous mingling the latter through the former tormenteth the more. The fire consumes them all to dead coals: the pitch boileth them until they are altogether melted, and revives them anon to undergo again all that same and much worse, ever without end. And this same wanhope is their greatest torment, that none have never any more hope of any recovery, but are sure of every ill, to continue in woe, world without end, ever in eternity. Each chokes the other, and each is another's torment, and each hateth another and himself as the black devil; and even as they loved them the more in this world, so the more shall they hate them there. And each curseth another, and gnaws off the other's arms, ears, and nose also. I have begun to tell of things that I am not able to bring to any end, though I had a thousand tongues of steel, and told until they were all worn out. But think now by this what the greatest pain is; for the least pain is so hard, that had a man slain both my father and mother, and all the remnant of my kin, and done to me all the shame and harm that a living man might endure, yet if I saw this man in the least pain that I see in Hell I would, if it might be, endure a

> thousand deaths to release him out thereof, so horrible and piteous is that sight to behold; for though there were never any other pain, except to see the wretched spirits and their horrible forms; to look on their grim and dreadful faces, and to hear their roaring, and how they in scorn reproach and upbraid each other with their sins; this infamy, and the horror of them, would be immeasurable pain; and moreover to endure and to bear their immense blows with steel mallets, and with their awls gleed-red, and their buffetings, as though it might be a pilch-clout, each one toward the other in divers pains. O hell, death's house, abode of woe, of dread, and of groaning; horrid home, and hard dwelling of all miseries; city of bale, and abode of every bitterness, thou most loathsome land of all, thou dark place, filled with all dreariness! I quake with dread and fear, and each bone quivereth within me, and each hair bristles up at the thought of thee; for there is no voice between the damned but woe me! woe is me! and woe is thee! and woe is thee! And woe they cry, and woe they have; nor shall they ever have any lack of whatever is woeful. It were well for those that merit this abode through any temporary bliss here in this world that they were never born. By this ye may somewhat understand what hell is like, for, of a truth, I have seen therein a thousand times worse (than I have told you).

These themes appear over and over again with frightful scenes like the one above, and pictures of God (or Christ) sitting in awful judgment. They bear very little resemblance to the "Sermo de die iudicii."

Because of titular resemblance, some consideration is necessary of the two Old English poems entitled "Be Domes Dæg," and of the section of Cynewulf's "Christ" entitled "The Last Judgment." Only a brief look is necessary here as all three differ in mood, emphasis and treatment from the "Sermo de die iudicii."

The longer "Be Domes Dæg" is a translation of a shorter Latin poem, "De die iudicii," ascribed to Bede. Its structure is somewhat similar to that of "The Last Judgment." Both poems present the signs of the Second Coming and the terrors accompanying the Coming in their early sections. There is a great deal of emphasis on the suffering and horror of that time. Both then present what has been termed above as the "courtroom scene," where each man's sins shall be known to all, and with elaborate speeches and ceremony the damned are consigned to eternal torment and the blessed receive their rewards with appropriate and lurid description. "The Be Domes Dæg" is couched in the first person,a monologue of Soul to Body. "The Last Judgment" is in the third person and is narrative.

The shorter "Be Domes Dæg" likewise deals first with the signs of the Coming, and the terrors of the damned, as wellas the bliss of the elect. It does not, however, enter into as much detail as do the other two poems, and does not seem to be as finely wrought.

None of these poems bear much resemblance to the "Sermo de die iudicii." The three estates are not dealt with; there is little reference in any of them to either Lot or Noah, for example; and the judgment itself, as pointed out, is made into a focal point of both the longer

"Be Domes Dæg" and "The Last Judgment." Likewise the tone of the poems differs from the "Sermo de die iudicii." One has the feeling while reading any one of these poems that the author feels he can either "scare" or "bribe" his audience into Heaven. On the other hand, the "Sermo de die iudicii" seems to reason, and is given to neither the fits of despair or raptures of bliss in which the poets indulge.

Ælfric's treatment of the Judgment by the "one is taken" theme then, is a definite departure from the Anglo-Saxon tradition, as also, is his lack of emphasis on Hell and the damned. These are, however, characteristic of his other works, and would seem to be a few of the many things which distinguish him from the other writers of his time.

The "Sermo de die iudicii": Synopsis and Evaluation

The "Sermo de die iudicii" was designed as a "quando voleris" sermon. This is attested by the fact that there is no designation of the texts on which it is based in the Church calendar of the time, and indeed the very fact that two texts are involved. The fact that the texts themselves have been edited (several verses are omitted) and that they are dealt with in reverse order (the explication of the passage in Luke precedes that of Matthew) strengthens this assumption further for the homilist would not have felt as free to do this were the sermon designated for a particular day.

The homily is composed mainly of the reading and explication of two scriptural passages. Each of the texts is set forth in Old English, and then dissected phrase by phrase to bring to light the "inran digolnysse" or innermost meaning for the congregation. Other quotations from scripture are liberally used for illustration and clarification, but the main subject is always at the fore.

The sermon begins with a reading from Luke, which describes how the Pharisees questioned Christ about the Second Coming. In point of fact, the Biblical dialogue is shifted to the disciples after the initial question by the Pharisees but Ælfric does not mention the shift.

Christ's answer to these questions is that the time of the Second Coming is incalculable, and will be as swift as lightning, as Noah's flood, or as the destruction of Sodom. He goes on to say that two will be in a bed, two in a mill and two in a field at this time. Of each of these pairs, one will be taken, and the other forsaken. In answer to the question of where they will be taken, He says, "Wheresoever the body is, there the eagles will gather."

Now having given the first text in full, Ælfric proceeds to explicate it for his listeners. He explains that Christ will come again, although no one knows when. He enlarges upon the references to Lot, although since he feels his listeners are acquainted with the story of Noah, he declines comment here. Then he goes on to explain that the two people in one bed represent the monastic life, the two in a mill represent the worldly life, and the two in a field represent the clergy. In each case he indicates the major features of the metaphor, such as the bed representing the monastic life, the mill representing the secular life, the field representing God's spiritual field, etc., pointing out at the same time that it is not simply two people being represented, but two types of people, and that one of these types will merit salvation, the other damnation. Finally, in explication of the "eagles,"

he shows that these are God's Holy Saints, who will flock to Christ at His Coming.

Having finished with this passage, the homilist turns to a second, but closely related passage concerning Christ's answers to the disciples about the end of the world. This passage is dealt with in the same manner as the first.

The passage begins with a warning concerning idolatry in the temple, and moves to a warning against the pregnant and those giving suck in the evil days. Then follows an exhortation to pray that Christ's Coming be not in winter or on the Sabbath. Then there is a reference to the persecution of the faithful which will take place at that time, and a warning against the false Christs who will come. Finally, a description is given of the wonders which will come to pass at the moment of the Second Coming.

Having given the reading, the homilist once again dissects and explicates the passage. The idolatry in the temple is described as happening when antichrist sets himself up as God, and, through devilish miracles, persuades many to follow him to their damnation. The pregnant are seen as those false Christians who are filled with lies, and the nourishment afforded by those giving suck is wickedness. The Sabbath is figured as the Day of Rest, i.e., emptiness or idleness, while we hope to be found

amidst good works at Christ's coming. Likewise the winter is seen, not as an ordinary winter, but as the coldness of heart found in those who lack the love of God.

The persecution of the faithful will be accomplished by antichrist, who will be able to work wonders, and martyr the chosen, while they in turn are powerless. However, though many will be fooled, God's chosen will persevere unto the end. At this point the actual events heralding the Second Coming are enlarged upon, and the chosen are seen in their happiness. By way of contrast, another short scriptural passage is quoted, and translated, showing the misery of the damned. At this point the homily is brought to a close with a final reference to the ineffable bliss of God's chosen ones in Heaven.

It is easily seen that the "Sermo de die iudicii" is very simply, yet forcefully structured. The homily breaks neatly into two halves--the explication of two texts, yet its unity is maintained in that the texts are very closely related, treating two aspects of the same theme. The break is purposeful, and is even emphasized by the homilist's statements that in the first instance the Pharisees are questioning Christ, and in the second, the disciples question Him. This difference could have been minimized, and is, indeed, wrongly made, so it is evident

that it is purposeful. It functions both to secure the continued attention of the audience, and to alert the listeners to a slight shift in emphasis. The first half of the homily was devoted to the question, "who are the elect?" The second half assumes the first and continues with, "what must they endure to merit salvation?"

Thus the central break is both integral and functional. The subject, thus renewed, is followed as closely in the second half as it was in the first, and, characteristic of Ælfric, little or no extraneous material is allowed to interfere. Ælfric has here created a unified work which is designed to keep the interest of his congregation, while proceeding by logical steps to a fitting conclusion.

Sources and Analogues

The ultimate source of this homily is, of course, the Bible. The homily falls naturally into two parts, each being an exegesis of a scriptural text. The first text, covering lines 1-38 of the homily, is from Luke 17: 20, 24, 26-31, and 34-37. There follow 178 lines of exegetical material, and then the second text, taken from two very similar passages--Matthew 24: 15-25, and 29-31; and Mark 13: 14-27. These passages appear in lines 216-257 of the text.

Neither of these passages are exact translations of the Bible, but are paraphrased. For example, the first passage purports to be Christ's answer to the Pharisees, while the second is His answer to the disciples. Yet this is not the Biblical rendering. The first verse (verse 20) is indeed addressed to the Pharisees, but verse 22, not incorporated into this text, shifts the address to the disciples: "et ait ad discipulos suos," and the rest of the passage is addressed to them. Likewise, in the second main scriptural passage of the text, details from Matthew are found which are not in Mark, and vice versa. The homily reads thus:

> Þonne ge geseoð standan on þære halgan
> stowe onscuniendlic deofolgild. . .(l. 223)

The reference to the "halgan stowe" is clearly found in Matthew (the quotations are from Jerome's translation of the New Testament):

> Cum ergo videritis abominationem desolationis . . . stantem in loco sancto. . . .
> (Matt. 25:15)

The reading in Mark, however, is:

> Cum autem videritis abominationem desolationis stantem . . . ubi non debet . . . .
> (Mark 13: 14)

On the other hand, later in the passage the Anglo-Saxon text is as follows:

> Warniað eow geornlice ic hit hæbbe eow gesæd. (ll. 247-248)

This agrees exactly with Mark:

> Vos ergo videte: ecce prædixi vobis omnia
> (Mark 13:23)

Yet in Matthew we find only:

> Ecce prædixi vobis (Matt. 24: 25)

In addition to these two main passages from the Bible, the homily contains numerous shorter quotations, used as illustration and authority.[1]

No immediate source for the homily as a whole is known, and probably none exists. The Judgment Day theme was of wide occurrence in this era, and the concepts surrounding

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[1]The other Biblical quotations found in the text are from: I. Cor. 3:9 (l. 149); Isaiah 56:10 (l. 166); II Thes. 2: 4 (ll. 288-289); Matt. 24: 12 (ll. 314-315); Matt. 13: 49-50 (ll. 395-397); Matt. 24: 13 (ll. 367-368).

the theme were largely common property. In addition this homily contains no internal evidence that it is a translation. C. L. White cites two relevant peculiarities characteristic of Ælfric's treatment of his sources: "First, he lays stress upon the authors whom he uses, and puts himself in the background; and secondly, while he gives the thoughts of his authors with conscientious accuracy, he is independent and free in his method of conveying thought."[1] Looking at these two points, we see first that Ælfric cites no source for his homily. Neither author nor work is mentioned throughout the homily. Second, the thoughts in the homily are either widespread among his predecessors, or entirely lacking in their works.

If there is no single source of the homily as a whole, the analogues to be found in the exegesis of the individual passages are so numerous that no single one can be positively identified as a source.

The Church Fathers' exegeses of passages in the Gospels agree with one another to a great extent, and Ælfric agrees quite closely with them in the bulk of the homily, being characteristically quite conservative. His agreement with the Fathers is clearly shown, for

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[1] C. L. White, Ælfric, A New Study of his Life and Writings (Boston, New York, London: 1898), p. 189.

example, in his treatment of the "two in one bed" theme. Ælfric's exegesis is as follows:

> ða beoð þonne on bedde: þe beoð on stillnysse. and fram eallum woruldcarum æmtige þonne beoð. and godes þeowdom begað mid goodum inngehyde ac hi ne beoð na twegen: ac on twa todælede; Oþre beoð gecorene and gode geoweme. oðre beoð mid hiwunge on his þeowdome afundene. . . . Swa bið se an genumen. and se oðer forlæten: þe on þam bedde beoð þonne gemette. þæt is on þære stillnysse heora staþolfæstan modes. na twegen menn ana. ac on twa wisan gemodode.
> (ll. 89-93, 100-103)

Augustine comments in a telescoped exegesis:

> Qui sunt in illa nocte duo in lecto, et duæ molentes in unum, et duo in agro, de quibus omnibus binis singuli assumentur, et singuli relinquentur? Tria genera hominum hic videntur, significari: unum eorum qui otium et quietem eligunt, nesque negotiis sæcularibus neque negotiis ecclesiasticis occupati; quæ illorum quies lecti nomine significata est. . . . non quasi de duobus hominibus dictum est sed de duobus generibus affectionum, in singulis generibus trium professionum.[1]

Bede follows Augustine, but then goes further:

> duo erunt in lecto, illi videlicet, qui otium et quietem eligunt, neque negotiis sæcularibus, neque negotiis ecclesiasticis occupati, quæ illorum quies lecti nomine significata est . . . . Non quasi de duobus hominibus dictum est sed de duobus generibus affectionum. qui enim propter Deum continentiæ studuerit, ut sine sollicitudine vivens cogitet quæ Dei sunt (I Cor.:vii),

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[1] J. P. Migne, ed., Patrologiæ cursus completus (Paris: 1862), Vol. XXXV, Col. 1357 (Quæstionum Evangeliorum).

> assumetur a Deo; qui vero vel humanæ laudis amore, vel alia qualibet vitiorum corruptione statum monasticæ vita. . . læserit, hic ubi reliquendus sit. . .[1]

Raban-Maur quotes the above passage word for word.[2] This type of agreement continues throughout the entire "one is chosen, the other left" passage.

Similarly, in the exegesis of the "Væ prægnantibus" theme, a close correspondence of interpretation is noted. Ælfric interprets the passage thus:

> Wa þam eacniendum on þam yfelum dagum. and þam fedendum on þære frecednysse; Hwæt agyltað þa wif þe be godes hæse tymað. and heora cild fedað on þære frecednysse. ac þis is gecweden be þam leasum cristenum þe beoð mid leahtrum afyllede swa swa gefearhsugu.
> (ll. 303-308)

Jerome on the other hand sees the passage as both historical and allegorical:

> 'Væ autem prægnantibus et nutrientibus in illis diebus.' Væ illis animabus, quæ non in perfectum virum sua genimina perduxerunt, sed initia habent fidei, ut enutritione indigeant magistrorum. Hoc quoque dici potest, quod in persecutione Antichristi, seu Romanæ captivitatis prægnantes et nutrientes, uteri et filiorum sarcina prægravati, expeditam fugam habere non quiverint.[3]

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[1] Migne, Vol. XCII, Cols. 548-549 (In Lucæ Evangelium Expositio liber V).

[2] Migne, Vol. CX, Cols. 246-247 (Homilæ in Evangelia et Epistolas).

[3] Migne, Vol. XXVI, Col. 185 (Commentarius in Evangelium secundum Mattheum).

Bede also follows this argument closely:

> Hoc quoque secundum historiam dici potest, quod in persecutione Antichristi seu Romanæ captivitatis prægnantes et nutrientes uteri. filiorum sarcina prægraviti, expeditam fugam habere non quiverint. Spiritaliter anima quæ desideriis carnalibus in illa ultima persecutione occupata invenitur æternum væ subire oppressa cogitur.[1]

Thus we see that the sources Ælfric is known to have made wide use of in other works--Gregory, Bede, and Augustine--all comment upon these passages, and largely agree with one another. In addition, minor sources such as Jerome, and authors evidently unknown to Ælfric like Hilaire also comment on them and likewise agree. Which of the works containing these exegeses were known to Ælfric is still open to dispute. Oftentimes, as here, it is almost impossible to tell whether Ælfric is following one or another author, and locating the source of individual passages is impossible where so much agreement is to be found.

This agreement is not attributable to any aridity of the author's mind. It is a type of agreement which was held in high repute in Ælfric's age, and is typical of his

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[1] Migne, Vol. XCII, Col. 103 (In Matthei Evangelium Expositio liber IV).

treatment of such matters.[1] It in no way vitiates the force of his method, or his perceptive powers in organization and emphasis. Our belief in these could only be weakened by the unlikely discovery of a specific and closely followed source for the entire homily, and until we discover such a specific source, we must make the equally valid assumption that he is relying on a community of ideas--a body of generally held knowledge and opinion--on which any author felt free to draw.[2]

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[1] "He [Ælfric] often derives from his sources the substance of thought, but clothes it entirely in his own language." White, p. 189.

[2] In J. C. Pope's, Homilies of Ælfric, released when this dissertation was in its final stages, the author cites seven sources (analogues) for the homily. They were:

Adso, De ortu et tempore Antichristi
Augustine, Quæstiones Evangeliorum, "In Lucam 17:34-35."
Bede, In Lucæ Evangelium Expositio, "In cap. 17: 20-37"
_____ . In Marci Evangelium Expositio, "In cap. 13: 14, 18, 19, 20"
Cæsarius of Arles, Sermones, "Sermo 154.3"
Gregory, Moralia in Iob, "Liber 32, cap. 24"
Jerome, In Matthæum, "In cap. 24: 15, 20"

Of these seven, two had not previously been examined in connection with this dissertation: Adso and Cæsarius of Arles. Adso has been unavailable and the passage by Cæsarius is not followed by Ælfric closely enough to be considered more than an analogue to one short passage of the homily.

TEXT

TEXT

SERMO DE DIE IUDICII

Interrogatus autem Ihesus a phariseis quando p. 101
venit regnum dei. et reliqua.

Seo halige cristes boc þe ymbe cristes wundra
sprycð. segð þæt ða sunderhalgan on sumne sæl
ahsodan urne hælend crist ymbe hys tocyme. 5
and ymbe godes rice on þam mycclan dæge. þe we do-
mes dæg hatað. and he hym andwyrde þuss; Ne cymð
na godes rice. be nanre cepinge. ne menn ne cwe-
það na efne he cymð nu forþam þe he cymð fær-
lice swa swa færlic liget þe scyt fram eastdæle 10
scinende oð westdæl: An[d] swa swa gefyrn gelamp
on noeys flode. menn æton and druncon and dwollice
loefodan. cnihtas wifodan and wif ceorlodan. oð
þæt noe eode into þam arce. þæt flod þa becom fær-
lice ofer hi ealle. and eall mancynn adrencte. 15
buton eahta mannum the innan þam arce wæron
swa swa hym wissode god; And swa swa on loðes
dagum eft syððan gelamp. menn æton. and drun-
con. bohtan and sealdan. byttlodan. and plantodan.
and beeodan heora tilunga. þa sende god færlice 20
sona swa loð wæs of þære byrig alæd. ofer þam
fif burhscirum. fyr. and swefel swylce hit renscur
wære. and mid ealle forbærnde þa fif burhscira;

Eallswa bið on þam dæge þe ure drihten bið æt-
eowed. and he cymð to demenne on þam micclan dome 25
eallum manncynne ælcum be hys weorcum; Gif p. 102
hwa bið on þære tide ymbe hys tilunge oðde on
hys æcere. ne mæg he geefstan þæt he aht ahredde
oðde aweg gebringe gewæda oðde fata; On þære
nihte beoð twegen on anum bedde. an þæra bið 30
genumen and oðer bið forlæten. and twa grindað
þonne on anre cwyrne ætgædere. seo an bið genumen
and seo oðer bið forlæten; Twegen beoð on æcere
erigende ætgædere. se an bið genumen and se oðer
bið forlæten; Hi andwyrdan þa. and hyne ahsodan 35
þuss; Hwider beoð hy genumene; And he hym
cwæð to; Swa hwær swa þæt hold bið. þider gaðriað
þa earnas; We willað eow nu secgan sceortlice.
gif we magon þa diglostan word on þisum drihten-
lican godspelle. forþon þe ge eaðe ne magon 40
hyt eall understandan; We habbað nu gehyred
on þisum halgan godspelle þæt we ne magon na
cepan. ne [na]num menn nis cuð: hwænne ure drihten
cymð to demenne mancynne on þam ende-
nyhstan dæge þysse worulde. ac we gelyfað swa 45
þeah þæt us alogen ne bið. þæt he cymð soðlice mid
hys scinendum englum on þissere worulde geendun-
ge us to demanne ælcum be hys geearnungum

and he þonne forgifð þam þe hym gehrysumedan
and þam þe hine gegladodan mid goodum weorcum 50
æfre þa ecan myrhðe and þa ecan wununge
mid eallum his halgum on heofonan rice; Þa
earman synfullan þe hyne forsawan on life.
and mid yfelum dædum hyne æfre gremodan. þa
beoð besencte on þære sweartan helle mid þam 55
awyrgedum deoflum æfre to worulde. and se ðe þyses
ne gelyfeð: nys hys geleafa naht; Se hælend us p. 103
sæde soðlice gelicnysse be noeys flode and loðes
alysednysse. nu wite ge sume hu hit wæs be noe:
and be hys flode. ac eower fela nat hu hyt wæs be 60
loðe. ac we wyllað eow secgan; Loð wæs iu gehaten
sum halig godes þegn abrahames broðorsunu. ær
moyses´ .æ. se eardode þa on þam yfelan leod-
scipe sodomitiscre burhware. þa wæron synfulle
menn. and bysmorlice forscyldgode on sceamlicum 65
dædum. þa forbærnde hi god mid heora fif burh-
scirum mid heofonlicum fyre and hellicum swefle.
ac he sende on ær twegen scinende englas to þam
geleaffullan loðe. and alædde hyne ut of þam. fu-
lan mancynne. þæt he mid him ne forwurde; Eallswa 70
bið on dome[s] dæge on ures drihtnes tocyme.
þæt fyr cymð swa færlice þæt menn foresceawian
ne magon. and mid egeslicum bryne ealne middan-

eard ofer gæð. and menn þonne ne gymað for þam
micclan ogan; æniges oðres þ[i]nges: butan þæs 75
anes brogan. ne nan mann ne mæg ætberstan
þam bradan fyre: ahwider. and þæt fyr þonne. afeor-
mað þas eorðan and hi geedniwað. to ænlicum hiwe.
and heo ne bið na forburnen: ac bið geclænsod
from eallum þam fylþum þe hyre fram frymðe 80
becomon. and heo swa on ecnysse eall scinende
þurhwunað; On þære nihte beoð twegen on anum
bedde. an þara bið genumen. and oðer bið forlæ-
ten; Niht is her gecweden for ðære .yten-
nysse. and for þære mycelan ehtnysse on ante- 85
cristes timan. þonne beoð twegen menn on anum
bedde ætgædere. an þæra bið genumen: and oðer
bið forlæten; ða beoð þonne on bedde: þe beoð on p. 104
stillnysse. and fram eallum woruldcarum æmtige. þonne
beoð and godes þeowdom begað mid goodum inngehyde 90
ac hi ne beoð na twegen: ac on twa todælede; Oþre
beoð gecorene and gode gecweme. oðre beoð mid hi-
wunge on his þeowdome afundene; Þonne genimð
se hælend to hys heofonlican rice þa þe æmtige
wæron fram eallum woruldcarum æfre on his 95
þeowdome oð ðone endenyhstan dæg. and sume eac
of þam ðe ungesælige wæron and mid leasre hiwun-
ge. and lyffetunge ferdon: he forlæt bæftan hym.

and hi beoð þonne belocene wiðutan þære ecan
myrhðe; Swa bið se an genumen. and se oðer for- 100
læten: þe on þam bedde beoð þonne gemette. þæt is
on þære stilnysse heora staþ ðlfæstan modes.
na twegen menn ana•ac on twa wisan gemodode.
oðre mid soðfæstnysse. oðre mid hiwunge;
twa grindað þonne on anre cwyrne ætgædere. 105
se an bið genumen and seo oðer bið forlæten;
Ær he cwæð twegen. Nu he cwæð twa on anre cwyr-
ne emlice grindende; Þæt synd þa woruldmenn
þe woruldþing begað. and seo woruldcaru is þære
cwyrne wiðmeten. þe æfre gæð abutan ymbe 110
fela geþohtas and mislicum dædum þe menn be-
hofiað. and hefegum geswincum swa swa ge sylfe witon
Be þysum he cwæð twa. and nolde cweðan twegen.
forþam þe hi soðlice ne beoð on swylcere full-
fremednysse þæt hi sylfe magon hy sylfum 115
wissian. ac hy sceolan lybban be heora lareowa
wissunge. bisceopa. and mæssepreosta. and heora
misdæda betan be heora scrifta tæcincge.
and of heora tilunge don symle ælmyssan. ac hi p. 105
ne magon swa þeah þam beon geefenlæhte þe 120
ealle þing forleton. for þæs hælendes lufon.
and hym æfre þeowodon; Forði synd twa gecwede-

ne. and na twegen weras. for þam woruldcarum: þe hi
onwuniað; Of þam woruldmannum witodlice
beoð on twa wisan gemodode and mislice gelogode. 125
sume beoð gecorene. sume wiðercorene.
sume hi libbað heora lif rihtlice. sume wolice.
and on synnum geendiað. þonne genimð se hælend
to hys heofonlican rice on þam micclan dæge
of þam woruldmannum þa ðe mid goodum 130
willan and weorcum æfre hym ær gecwemdan oð
heora lifes ende. and þa wiðercorenan beoð
wiðutan belocene. þonne bið seo an genu-
men. and seo oðer forlæten; Twegen beoð
on æcere erigende ætgædere. se an bið 135
genumen and se oðer bið forlæten; Her he cwæð
twegen. and nolde cweþan twa. for þære full-
fremednysse and fægerum geþingþum þe
þa habban sceolan þe on godes æcere
swincað; Godes æcer is godes gelaþung. þæt is 140
eall cristen folc þe on crist gelyfð swa swa
paulus cwæð on sumum his pistole to þam
geleaffullum mannum þe he to geleafan
gebigde; Dei agricultura estis. dei edificatio
estis; Þæt is on englisc; Ge synd godes tilung 145
and godes getimbrung; Witað nu þis. Biscopas
and mæssepreostas syndon manna lareowas.
hi sceolan hogian ymbe þæs hælendes ti-

lunge þæt hi manega sawla of manncynne
gestrynan þam welwillendan hælende þe wile 150
us habban; Hi sceolon þone cristendom don p. 106
cristes folce. and mid heora lare symle to geleafan
wenian. and æfre mid weorcum hym wel bysnian.
and on heora þeowdome þe hi gode þeowiað: hym
forebingian. þonne beoð hi rihtlice godes tilian 155
on þam gastlican æcere. and hi swa miclum beoð
on maran geþingðe: swa hi ma sawla of mann-
cynne begytað to heofonan rice. and hi habbað
ealdordom on þam ecan life ofer eallum þam
sawlum þe hy gode gestryndon mid þære gast- 8 160
lican teolunge; Is swa beah to lyt þæra lareowa
nu þe þus don wille. and is manncynn forþi miclum
geyrmed. forþam þe þæra is feawa folces
lareowa þe geornlice hogie hu man yfel alegce.
and unrihtwisnysse. and riht arære swa swa we ræ- 165
dað on bocum; Canes muti non possunt latrare;
Hi synd þa dumban hunda[s]. and hy ne magon beor-
can; Þis cwæð se witega be godes lareowum.
þe noldan bodian and gebigan manncynn to
godes willan þa on þam timan þe hi wæron. 170
nu is hit gyt wyrse on urum timan. þæt we ealle
suwiað and unriht gæð forð openlice and digollice
and we embe ne hogiað; Witodlice þa lareowas

þe us lar of com. hi bododan þam hæðenum
and þam hetelum ehterum. and heora lif sealdon 175
for godes geleafan. ac we ne durran nu to þam
gedyrstlæcan. þæt we cristenum cyninge oðþe
cristenum folce godes beboda and godes willan
secgan; Nu synd twegen gecwedene þe gode
tilian sceolan on þere gastlican tilunge 180
p. 107
on godes gelaðunge. forþam ðe hi ne beoð
ealle on ane wisan geworhte; Sume hi beoð
geornfulle. sume gymeleasc. sume anræde
sume asolcene. sume nyttwyrðe. sume swiðe
fremfulle. sume swiðe derigende; Þonne bið 185
se an genumen. and se oðor forlæten. þonne se
hælend genimð to his halgum englum ða goodan
lareowas in to godes rice. and þa yfelan beoð wiðutan belocene; On þisum þrim endebyrdnyssum
bið eall mancynn belocen. twegen on þam bedde 190
and twa æt þere cwyrne. twegen on þam æcere swa
swa ge gehyrdon nu; Ni andwyrdan þa and hyne
ahsodon þuss; Hwider beoð hi gehumene;
And he hym cwæð to; Swa hwær swa þæt hold bið:
þider gaderiað þa earnas; Ac sundorhalgan 195
ahsodan þone hælend þa þus. hwider þa goodan
sceoldan gegripene beon. oðþe hwider þa yfelan
beon forlætene; Þa andwyrde he be þam

goodum: and nolde be þam yfelum; Þa earnas
getacniað þa geþungenan halgan. and swa swa earnas 200
hi gegaderiað þær þær þæt hold bið. swa beoð þa
halgan weras to þam hælende gegadorade þær
þær he on menniscnysse mihtiglice rihsað.
soð mann and soð god: an godes sunu þæs ælmih-
tigan fæder. mid þam he æfre ricsað and mid þam 205
halgan gaste on anre godcundnysse amen;
Þa þe beoð forlætene and belocene wiðutan
of þam þrim werodum. þa gewendað to helle
mid eallum deoflum fordemede on ecnysse
and hi næfre syððan nane miltsunge ne begitað. 210
forþam ðe hi æfre ær on synnum wunedon;
We habbað nu gesæd hu ða sundorhalgan ahsodon p. 108
þone hælend be ende þissere worulde. nu wille
we eow secgan sceortlice gif we magon: hu hys
agene leorningcnihtas hyne ahsodon be þam. 215
swa swa seo boc us cyð be þam ylcan; Interroga-
tus Ihesus a discipulis de consummatione Seculi. dixit eis;
Cum autem videritis abhominationem. desoluti-
onis. et reliqua; Þa halgan apostolas þe mid þam
hælende ferdon. þa þa he her on worulde wunode 220
mid mannum: ahsodan hyne endemys be þissere
worulde geendunge. he hym þa andwyrde and hym
þus to cwæð; Þonne ge geseoð standan on þære

halgan stowe onscuniendlic deofolgild swa
swa. danihel awrat. se ðe þæt ræde oððe rædan 225
gehyre. undergyte he þonne þæs witegan word;
Þa þe on iudea lande þonne lybbende beoð:
þa fleoð þonne to muntum and to micclum dunum. and se ðe
on his huse bið on þam healicum hrofe. ne a-
stige he þonne of þam sticolan hrofe. þæt he hys 230
yddisce ahredde þe on þam huse bið; And se þe
on æcere beo ymbe hys tilunge. ne cyrre under-
bæc to genimenne hys reaf; Wa þam eacniendum
on þam yfelum dagum and þam fedendum on þere
frecednysse; Biddaþ eornostlice þæt hyt ne beo 235
on wintra oððe on resterlæge þonne ge æmtige
beoð; Þonne beoð witodlice swylce gedrefed-
nyssa swylce næfre ær næran: ne eft ne ge-
wurþaþ; Butan god gescyrte þa sorhfullan
dagas: eall manncynn forwurde. witodlice 240
ætgædere; Ac for hys gecorenum he gescyrte
þa dagas; Gif hwa þonne eow sægð þæt crist sylf
beo þonne on worulde wuniende mid mannum p. 109
ne gelyfe ge þæs. forþam þe on þam timan lease cristas
arisaþ. and fela tacna wyrcaþ: menn to beswicenne 245
mid heora scincræftum. and eac þa gecorenan
menn gif hit gewurðan mæg. warniaþ eow georn-
lice ic hyt hæbbe eow gesæd; Sona æfter þere

gedrefednysse adeorcað seo sunne and mid ealle
aþeostrað. and eac se mona. and steorran feallað fær- 250
lice of heofonum: and heofonan mihta beoð þonne
astyrode; Henn geseoð þonne mannes sunu
cumende on þam healicum wolcnum mid micclum
wuldre. he asent þonne soðlice hys englas. and hy
gegaderiað godes gecorenan menn fram þam 255
feowor windum þissere worulde. and of þære eorðan
up oð þa heofonan; We habbað nu gesæd. þis
halige godspell anfealdum andgyte. and we eac
willað þæt gastlice andgyt þurh god eow secgan;
Þa halgan apostolas þe mid þam hælende ferdon 260
þa þa he her on worulde wunode mid mannum:
ahsodan hyne endemes be þissere worulde ge-
endunge. he hym þa andwyrde and hym þus to cwæð;
Þonne ge geseoð standan on þære halgan stowe
onscunigendlic deofolgyld swa swa danihel 265
awrat: se ðe þæt ræde: oðde þæt rædan gehyre:
undergyte he þonne þæs witegan word; Iu on
ealdum dagum ær ðam þe cristendom wære: menn
worhton deofolgyld wide geond þas woruld. and hi
þærto gebædon. ac ure drihten adwæscte þone 270
hæðenscype mid hys halgan tocyme. and þone cristen-
dom arærde þurh hyne sylfne ærest. and þurh
hys leorningcnihtas. and þurh hys lareowas

syððan; Nu ne wyrcð nan mann nu on þysum timan p. 110
gif he geleafan hæfð hæþengyld openlice. ac se ar- 275
leasa antecrist on þissere worulde wyrcð fela
wundra þurh hys feondlican mihte. and þurh godes
geþafunge. and segð þæt he god si. and þurh hys mycclan
wundra menn bugað to hym and on hine gelyfað hym
sylfum to forwyrde. ac þa gecorenan halgan 280
hym wiðcweðað æfre þeah ðæ þa gedwolan hys ge-
dwyldum gelyfan; Hwæt bið mare deofolgyld
þonne se deofollica antecrist hym godes wurð-
mynt geahnige; And hyne god talige. and men hym
to gebiddan þurh hys leasan tacna. and þone hælend 285
forseon: þe is eall soðfæstnyss; On þere halgan
stowe stent þonne þæt deofolgyld swa swa se apostol
awrat on sumum hys pistole; Ita ut in templo dei sedeat
ostendens se tamquam sit deus; Swa þæt he sitt on godes
temple. and segð þæt he god sy; Him faraþ mid æfre 290
ungesewenlice deoflu. þurh ða: he wyrcð wundra
wide geond þas eorðan. and ofer callum manncynne
becymð seo ehtnyss; Þa ðe on iudea lande þonne
libbende beoð; þa fleoð to muntum and to micclum
dunum. and se ðe on his huse bið on þam healicum 295
hrofe. ne astige he þonne of þam sticolan hrofe
þæt he hys yddisce ahredde þe on þam bið; And
se ðe on æcere beo ymbe hys tilunge. ne cyrre

he underbæc to genimene hys reaf; We mo-
ton eow secgan swa swa ge magon understandan. 300
hwilcum anfealdlice be eowrum andgite. hwilum
eow geopenian þa inran digolnysse. forþam þe
ge eaðe ne magon hyt eall understandan; Wa þam
eacniendum on þam yfelum dagum. and þam fedendum
on þære frecednysse; Hwæt agyltað þa wif þe be 305
godes hæse tymað. and heora cild fedað on þære p. 111
frecednysse. ac þis is gecweden be þam leasum cristenum
þe beoð mid leahtrum afyllede swa swa gefearhsugu.
and mid unwrencum þa unwaran fordoð: and heora yfel
geearniað swylce mid forste; Biddað eornostlice 310
þæt hyt ne beo on wintra oððe on restendæge. þonne ge
æntige beoð; Ne mænde he þone winter þe gewunelice
cymð on þæs geares ymbryne. ac swa swa he on oðre
stowe cwæð; quia abundabit iniquitas refrigescet
caritas multorum; Þæt is on engliscum gereorde. þæt on þam
yfelan timan arist seo unrihtwisnyss. and swiðe ge-
menigfylt. and seo soðe lufu swiðe acolað. na ealra
manna. ac swiðe mænegra. þæt hy nateshwon ne
lufiaþ þone lifigendan god. ne hyra nyhstan. ne
furðan hy sylfe. forðon se ðe god ne lufaþ: ne lufaþ 320
he hyne sylfne; Se restendæg is swa swa we rædaþ
on bocum halig freols dæg on iudea folce. swa swa

we healdaþ þone halgan sunnandæg. fram woroll-
licum weorcum. and we sceolan wilnian æfre. and æt
gode biddan þæt we ne beon æmtige fram goodum 325
weorcum. and on godes lufan acolode: þonne us se
endenyhsta dæg onsigende bið; Þonne beoð witod-
lice swylce gedrefednyssa swylce næfre ær ne
gewurðaþ; Micel ehtnys wæs on anginne cristen-
domes. and eac lange syþþan for cristes geleafan. 330
ær þam þe man mihte þysne middaneard
gebigan fram þam hæþenscype þe hy on afedde
wæron to þam soþan geleafan þæs lyfigendan
godes; Þan ac wealde þa cristenan mid mislicum
cwylmingum. and mid menigfealdum tintregum hige- 335
martyrode. ac hym geuðe se hælend þæt hy mihton þa p. 112
wyrcan þa ilcan wundra þe he sylf geworhte; Nu ne
bið hit na swa on antecristes timan. he tintregaþ
þa halgan. and eac tacna wyrcð. and þa halgan ne magon
on þam timan gewyrcan ænige tacna. ac hi yfele beoð 340
for þam gedrefede: þonne se deofol wyrcð menigfealde
wundra. and hi sylfe ne magon nane mihte gefremman
on manna gesihðe; Þonne wet se deofol and gewitnaþ
þa halgan. mid swylcum wundrum: swa we secgan ne magon.
and mid deofles mihte: macaþ fela wundra; Butan god 345
gescyrtte þa sorhfullan dagas: eall manncynn for-
wurde: witodlice ætgædere. ac for his gecorenum
halgum: he gescyrte þa dagas; Þreo gear he ricsaþ

and syx monðas on mancynne. on eallre modignysse
ealle mid deofle afylled. and on eallum unþeawum. and egeslicum
fylðum hys lif bið gelogod on þam lytlan fyrste. and
ælcne mannan he tiht to hys fulum þeawum; and on ælce
wisan he wile mancynn fordon; Ac for godes ge-
corenan. god hraðaþ hys timan; Gif hwa þonne
eow segð þæt crist sylf beo þonne wunigende on weorolde 355
mid mannum: ne gelyfe ge þæs. forþam ðe lease cristas
on þam timan arisað. and fela tacna wyrcað menn
to beswicanne mid heora scincræftum. and eac þa gecore-
nan menn gif hit gewurðan mæg. warniaþ eow
eornostlice ic hit hæbbe eow gesæd; Ure hælend crist 360
ne cymð na to mancynne openlice æteowed on
þissere weorolde. ær þam micclan dæge: þonne he mann-
cynne demð. ac þa leasan cristas and þa leasan witegan
þonne cumaþ on antecristes timan. hi syndon
hys lima. and hys leasan geferan. and geond þas woruld 365
faraþ mid feondlicum cræfte. and to fela beswicaþ mid
heora scincræfte. ac þa beoð gerealdene þe þurhwuniaþ p. 113
oð ende on cristes geleafan. swa swa he sylf gecwæð:
he gewarnode þa swa swa þis gewrit us segð hys hal-
gan apostolas. and eac us þurh hi. þæt we georne healdan hys
geleafan æfre. and ure lif syllan: ær we hyne wiðsacon.
and hyt soðlice gewyrð swa swa he sylf sæde. swa swa we
nu ræddon on þissere rædinge; Sona æfter þære

gedrefednysse adeorcaþ seo sunne. and mid ealle
aþeostraþ. and eac se mona. and steorran feallaþ færlice 375
of heofonum and heofonan mihta beoþ þonne astyrode;
Sona æfter þere ehtnysse biþ antecrist ofslagen.
þurh cristes mihte on hys tocyme. and engla werodu
beoþ astyrede. and mid þam hælende cumaþ of þam
heofonlican þrymme swutollice æteowde. swa swa 380
us segþ þis godspell; Menn geseoþ þonne mannes
sunu cumende. on þam healicum wolcnum mid micclum
wuldre; Crist sylf is mannes sunu swa swa he sæde
foroft. he is anes mannes sunu swa swa nan oþer man
nis. he cymþ þonne on þam wolcnum mid micclum 385
wuldre. to þam micclan dome swa swa hit awriten is;
He asent þonne soþlice hys englas. and hi gegaderiaþ
godes gecorenan menn fram þam feower windum þissere
worulde. and of þere eorþan. up oþ þa heofonan; þa englas
þonne blawaþ heora byman hlude. and eall manncyn arist 390
þe æfre cucu wæs. of heora byrgenum. and þa englas ge-
bringaþ þa gecorenan menn to criste sylfum: þæt hi mid
him ricsian on heofonan rice on lichaman and on sawle
gesæliglice æfre; Crist cwæþ on oþre stowe be þam ar-
leasum þuss: Exibunt angeli et separabunt malos de 395
medio iustorum et mittent eos in caminum ignis ibi erit
fletus et stridor dentium; Þæt on englisc; Englas faraþ
þonne and asyndriaþ þa yfelan and þa synnfullan menn p. 114

fram þam rihtwisum þe ricsiað mid gode. and awurpað hi
ealle innto ðam widgillan fyre þære bradan helle. 400
on þære hy byrnað æfre. þær bið wop and wanung
and toða gristbitung. and hi nahwar ne wuniað butan
on þam witum æfre; soðlice þa halgan siðiað mid
criste to heofonan rice mid hys halgum englum. ge
weras ge wifmenn swa swa hi on worulde lyfodon. 405
and siððan wuniað gesælige mid him on unasecgend-
licre blisse a butan ende. AMEN;

TRANSLATION

TRANSLATION

Interrogatus autem Ihesus a phariseis quando venit regnum dei et reliqua.

The holy book which tells of Christ's wonders says that the pharisees, on a certain occasion, asked our Savior Christ about His coming, and about God's kingdom on that great day which we call the Day of Judgment. And He answered them thus: "God's kingdom will come according to no calculation. Nor will men ever say 'Lo, He is coming now,' because He will come suddenly, even as swift lightning which shoots from the east, shining to the west. And just as it happened long ago in Noah's flood: Men ate and drank and lived foolishly, young men took wives and women took husbands, until Noah went into the ark. Then the flood came suddenly over them all, and all mankind drowned, except for the eight people who were in the ark as God had commanded them.

And just as afterwards in the days of Lot it happened again: Men ate and drank, bought and sold, built and planted, and went about their husbandry. Then, as soon as Lot was led out of the city, God

immediately sent fire and brimstone as if it had been a shower of rain and completely burned up the five cities.

Even so will it be on the day when our Lord is revealed, and He comes to judge all mankind in that great judgment, each by his works. If anyone at that time is about his work, or in his field, he will not be able to hasten so that he may save anything, or bring away garments or vessels.

On that night there will be two men in one bed. 30
One of them will be taken, and the other left. And two women will be grinding together in one mill. The one will be taken, and the other left. Two men will be in a field plowing together. The one will be taken and the other left."

They answered then, and asked Him thus: "Whither will they be taken?" And He said to them "Wheresoever the body is, there the eagles will gather."

Now we wish to explain to you briefly, if we may, the most hidden words in this gospel of the 40
Lord, for you can not easily understand it all. We have now heard in this holy gospel that we cannot calculate, nor is it known to any man, when our Savior will come to judge mankind on the last day of this world. But we believe, nevertheless, that

it has not been said untruly to us that He will come with His shining angels at the ending of this world to judge us, each by his works, and that He will then give to those who have obeyed Him, and 50 to those who have gladdened Him with good works ever, eternal joy and eternal dwelling among all His saints in the kingdom of Heaven.

The wretched sinners who rejected Him in life, and with evil deeds always provoked Him, these shall be sunk in that dark Hell with the accursed devils for ever and ever. And whoever does not believe this, his belief is nothing. The Savior told us truly a parable about Noah's flood, and Lot's redemption. Now, some of you know how it was with Noah, and with his flood, but many of you 60 do not know how it was with Lot. Therefore, we wish to tell you.

Of old, Lot was the name of a certain holy servant of God, a nephew of Abraham. Then, before the law of Moses, he lived in the evil country of the citizens of Sodom. They were evil men and disgracefully made themselves guilty in shameful deeds. Then God burned them up, with their five cities, with heavenly fire and hellish brimstone. But He

sent on before two shining angels to the faithful Lot, and led him out of that corrupt people, so that he might not perish with them. 70

Even so will it be on the Day of Judgment at the coming of our Lord. The fire will come so suddenly that men will not be able to foresee it, and with fearful flame it will cover all the world. And because of the great terror, men will take heed of no other thing except that one fear. No man will be able to escape that great fire anywhere. And the fire will purge the earth and will restore it to a form beyond compare, and it will not be burnt up, but 80 will be purged of all the filth which has entered into it since the beginning. And thus it shall remain, all shining through eternity.

"On that night two men will be in one bed. One of them will be taken and the other left." Night is said here for the ignorance and the great persecution in the time of antichrist. Then will two men be in one bed together. One of them will be taken and the other will be left. Those are in bed who are in tranquillity, and free from all worldly cares. And they go about God's husbandry with good conscience. Yet they are 90 not simply two men, but divided into two worts. Some are chosen and pleasing to God. Others are found

hypocritical in His service. Then the Savior will take to His heavenly kingdom those who were ever free from all worldly cares in His service up to the last day. But some of those who were unblessed, and acted with false appearances and flattery, He will leave behind Him, and they will then be locked out from 100 the eternal joy. Thus will the one be taken and the other left who will there be met in that bed, that is, in the stillness of their steadfast minds. Not simply two men, but in two ways disposed--the one with faithfulness, the other with hypocrisy.

"Two women will then be grinding in one mill together. The one will be taken, and the other left." Before He said two men. Now He says two women in one mill patiently grinding. Those are the worldly men who cultivate worldly things. And worldly care is 110 likened to the mill, which ever goes about concerned with the many thoughts and various deeds which occupy men, and with heavy labors such as you yourselves know. For this reason He said two women, and did not wish to say two men, because they truly are not in such perfection that they may rule themselves, but they must live according to the guidance of their teachers--

bishops and priests--and amend their misdeeds by the direction of their confessor, and by their endeavors always to do alms. But they may not, 120 nevertheless, be equal to those who forsake all things for the love of the Savior, and ever serve Him. Therefore is said two women, and not two men, because of the worldly cares among which they live. Concerning laymen, they are truly of two minds, and diversely disposed. Some are chosen, some reprobate. Some live their lives justly, some evilly, and they end in sin. Then the Savior will take to His heavenly kingdom on that great day those of the lay- 130 men who always pleased Him with good will and works until the end of their lives. And the reprobate will be closed out. Then will the one woman be taken, and the other left.

"Two men will be plowing together in a field. One will be taken, the other left." Here He said two men, and did not wish to say two women, because of the perfection, and the fair dignity which they should have who work in God's field. God's field is God's 140 congregation, that is, all Christian folk who believe in Christ, even as Paul said in one of his epistles to the faithful men whom he brought to belief: "Dei

agricultura estis; Dei edificatio estis." That is in English, "You are God's husbandry and God's building." Now know you this: Bishops and priests are the teachers of men. They should care for the husbandry of the Savior so that they will gain many souls from mankind for the loving Savior who wishes 150 to have us. They ought to give Christianity to Christ's people, and with their learning ever draw them to redemption, and always set them good examples with works. And, in their prayers, those who serve God ought to intercede for them. Then are they truly husbandmen for God in the spiritual field. And they will be as great in additional honor, as they obtain more souls of mankind for the kingdom of Heaven. And they will have authority in the eternal life over all the souls that they gained for God 160 with their spiritual husbandry.

There are, however, too few teachers who will now do thus, and mankind is greatly afflicted because there are so few teachers of the people who earnestly care how man may suppress evil and unrighteousness, and upraise the right. Even as we read in books: "Canes muti non possunt latrare." They are dumb dogs and they cannot bark. This is what the prophet said about God's

teachers who would not preach, and bend mankind to God's 170
will at the time they lived. Now it is even worse in
our time when we are all silent, and unrighteousness
goes forth openly and secretly, and we do not care
about it. Truly those teachers from whom knowledge
has come to us--they preached to the heathens and to
hostile persecutors, and gave their lives for God's
faith. But now we do not dare to tell God's commands
and God's will to a Christian king or to Christian folk.

Now they are called two men, those who ought to 180
labor for God in spiritual husbandry in God's church,
because they are not all made in one way. Some are
eager, some negligent, some resolute, some lazy, some
useful, some exceedingly profitable, some very harmful.
Then the one will be taken and the other left when the
Savior takes the good teachers to His holy angels in
God's kingdom, and the evil are closed out. All man- 190
kind is encompassed in these three orders: two in the
bed, two at the mill, and two in the field even as
you have just heard.

"They answered then and asked Him thus: 'Whither
will they be taken?' and He said to them, 'wheresoever
the body is, there the eagles will gather.'" The
pharisees then asked the Savior thus: "Where will the
good be taken, or where will the evil be left?" He
answered then concerning the good, but He would not

answer concerning the evil. The eagles signify the 200
noble saints and like eagles they will gather there
where that body is. So will the holy men be gathered
to the Savior there where He will arise mightily in
human nature, true man and true God, the only son
of the Father Almighty, with whom He will ever rule,
and with the Holy Ghost in one Godhead, Amen. Then
they will be left, and closed out of the three groups,
those who will go to Hell, condemned with all the
devils into eternity. And they will never after 210
receive any mercy because they always dwelt in sin
before.

Now have we told you how the pharisees asked the
Savior about the end of this world. Now we wish to
tell you shortly, if we may, how his own disciples
asked Him about it, even as the Book tells us about
that same thing.

Interrogatus Ihesus a discipulis de concummatione
seculi. Dixit eis: "Cum autem videritis abhominationem
desolationis et reliqua."

The holy apostles who were with the Savior while 220
He was living here on earth among men also asked Him
about the ending of this world. He answered the then,
and said thus to them: "When you see the abominable
idol standing in the holy place, even as Daniel described

(he who reads that or hears it read, let him then understand the words of the prophet) those who are then living in Judea will then flee to the mountain, and to the great hills. And let him who is on the 230 high top of his house not descend from the roof in order to rescue his household goods which are inside the house. And he who is in the field about his husbandry, let him not turn back to take his robe.

"Woe to those with child in the evil days, and to those nursing in the peril. Pray earnestly that it be not in the winter, or on the day of rest when you are idle. Then will there truly be such disturbance as never before was nor again will be. Except that God cut short those sorrowful days, all mankind would truly perish together. But for His 240 chosen He will cut short the days. If anyone tells you, then, that Christ himself is living in the world among men, do not believe it, because in that time false christs will arise, and will do many miracles in order to deceive men with their magic, and even the chosen ones if it might come to pass. Zealously take heed. I have said it to you.

"Immediately after the oppression the sun will be darkened, and will be eclipsed completely. And also 250

the moon and the stars will fall suddenly from the sky, and the powers of Heaven will then be stirred up. Men will then see the Son of Man coming in the high clouds with great glory. He will then truly send forth His angels, and they will gather God's chosen men from the four winds of this earth, and from the earth up to the Heavens."

We have now told this holy gospel on one level, but we also wish, through God, to reveal to you the spiritual meaning.

The holy apostles who were with the Savior when 260
He lived here on earth among men also asked Him about the ending of this world. He answered them then, and said thus to them: "When you see the abominable idol standing in the holy place, even as Daniel described (he who reads that, or hears it read, let him then understand the words of the prophet)." Long ago, in the olden days, before Christendom existed, men made idols widely through the world and prayed to them. But our Lord quenched heathenship with His holy coming, 270
and exalted Christendom through his own resurrection, and by His disciples and His teachers afterwards. Now no man in this time, if he has belief, performs idolatry openly. But the impious antichrist does many miracles in this world through his fiendish might, and through God's consent. And he says that he is God, and, because

of his great wonders, men bow down to him, and believe in him, to their own undoing. But the chosen saints 280 will resist him forever, although the heretic will believe his heresy. Lo it is a great idolatry when the devilish antichrist appropriates to himself God's glory, and considers himself to be God, and men bow down to him because of his false miracles, and reject the Savior who is all truth. In the holy place will then stand the idol as the apostle described in one of his epistles, "Ita ut in templo dei sedeat ostendens se tamquam sit dis." "So that he sits in God's temple 290 and says that he is God." Invisible devils always go with him, through whom he works miracles widely over all the earth, and over all mankind will fall the persecution.

"Those who are then living in Judea will then flee to the mountain, and to the great hills. And let him who is on the high top of his house not descend from the roof in order to rescue his household goods, which are inside his house. And he who is in the field about his husbandry, let him not turn back to take his robe."

We must tell you even as you may understand, to 300 each one singly according to your understanding to open to you at times the inner meaning, for you may not easily understand it all.

"Woe to those with child in the evil days, and to those nursing in the peril." In what do the women offend who bear child by God's command, and feed their children in the peril? But this is said about the false Christians who are filled with sin even as a farrowing sow, and who destroy the unwary with evil tricks. And their evil is betokened by the food.[1] 310

"Pray earnestly that it be not in winter or on the day of rest when you are idle." He means not the winter which ordinarily comes in the course of the year, but as He said in another place: "Quia abundabit iniquitas refrigescet caritas multorum." That is is, in the English tongue that in the evil time will arise unrighteousness, and it will multiply exceedingly, and true love will become exceedingly cool, not in all men, but in very many, so that they will not love the living God at all, nor their neighbor, nor even themselves. For he who does not love God 320 does not love himself.

The day of rest is, even as we read in the Holy Book, a free day among the people of Judea, even as we hold the holy Sunday from worldly works. And we

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[1] The translation of this sentence follows the Hatton MS. See the note to lines 309-310.

should always wish, and pray to God that we are not empty of good works, and chilled in God's love when the last day has descended upon us.

"Then will there truly be such disturbance as has never before been." There was great persecution in the beginning of Christendom, and also long afterward for 330 belief in Christ, before this world could be turned from the heathenship on which it was nourished, to the true belief in the living God. But Christians were ruled with diverse tortures, and martyred with manifold tortures. But the Savior allowed them [the Christians] to do the miracles that He Himself did. Now it will not be so in the time of antichrist. He will torture the saints and work miracles too, and the saints will 340 not be able to perform any wonders then and they will be grievously vexed for that reason. Then the devil will work manifold wonders, and they themselves [the saints] will not be able to perform any mighty work in the sight of man. Then the devil will become angry, and will chastise the saints with such wonders as we are not able to describe, and with devil's might he will make many wonders.

"Except that God cut short those sorrowful days, all mankind would truly perish together. But for His

chosen saints He will cut short the days." For three years and six months he will rule over mankind in all pride, completely filled with the devil. And his 350 life will be lodged in all faults and in fearful filth in that little time. And he will exhort each man to his foul service, for He wishes to destroy mankind by any means. But for His chosen, God will hasten His time.

"If anyone tells you, then, that Christ himself is living in the world among men, do not believe it, because in that time false Christs will arise, and will do many miracles in order to deceive men with their magic, and even the chosen men if it might come to pass. Earnestly take heed. I have said it to you." 360 Our Savior Christ will not come to mankind openly revealed in this world before that great day when He will judge mankind. But the false Christs and the false prophets will come then in the time of anti-christ. They are his limbs and his false companions. And they will go throughout this world with fiendish cunning, and will deceive too many with their magic. But those who persevere until the end in belief in Christ will be saved, even as He Himself said. He warned his holy apostles, even as this scripture tells

us, and also [He warned] us through them, that we 370
diligently hold to His belief ever, and give our
lives before we reject Him. And truly it will come
do pass even as He Himself said, as we now read in
this lesson.

"Immediately after the oppression the sun will be
darkened and will be eclipsed completely. And also
the moon and the stars will fall suddenly from the
sky, and the powers of Heaven will then be stirred up."
Immediately after the persecution antichrist will be
slain through Christ's might at His coming. And bands
of angels will be stirred up, and will come with the
Savior from the heavenly powers, openly to earth even 380
as this gospel tells us: "Men will then see the Son
of Man coming in the high Heavens with great glory."
Christ Himself is the Son of Man even as He has often
said. He is the son of one person as no other man is.
He will come then in the clouds with great glory to
that great judgment even as it is written: "He will
then truly send forth His angels, and they will
gather God's chosen men from the four winds of this
earth and from the earth up to the Heavens." The
angels will then blow their horns loudly and all of 390
mankind, who ever were alive, will arise from their

graves. And the angels will bring the chosen men to Christ Himself so that they may reign with Him in the Kingdom of Heaven, happy forever in body and soul.

In another place Christ spoke of the wicked thus: "Exibunt angeli et separabunt malos de medio iustorum et mittent eos in caminum ignis ibi erit fletas et stridor dentium." In English that means, Angels will come then and will separate the evil and the sinful men from the righteous who will rule with God. And 400
they will cast them all into the widespreading fire of that broad Hell, in which they will burn forever. There will be cries, and wailing, and also gnashing of teeth, and they will dwell nowhere except in misery forever.

Truly the saints will travel with Christ to the Kingdom of Heaven with His holy angels, both men and women, even as they lived in the world. And afterwards they will dwell with Him happily, in ineffable bliss world without end. AMEN

NOTES

NOTES

Neither minor differences in spelling, such as þ/ð or i/y, nor differences in punctuation have been recorded in the notes, unless they are of critical import.

The following abbreviations are used in the notes:

C.---Corpus Christi College Cambridge MS 178

H.---Bodleian, Hatton MS 115

g.c.---Marginal or interlinear gloss in C.

g.h.---Marginal or interlinear gloss in H.

Title: Sermo de die iudicii: In H. this is set in the first line of the Latin introduction, following "Interrogatus autem."

1-38. This is a rough paraphrase of Luke 17:20, 24, 26-31, 34-37. It is, however, the disciples, not the pharisees, who are questioning Christ in the bulk of the Biblical passage (see Introduction).

3. Seo halige cristes boc: This appears in H. totally in capitals.
halige: H. halie. "In unaccented syllables in l W-S and [Kentish] the syllable -ig interchanges freely with -I. . . . In such unaccented positions, however, I would doubtless soon be shortened" (Campbell, para. 267).
ymbe: H. embe. "In the second element of compounds, [or] with reduction of stress æ and i can become e . . . with i from y, unaccented embe from ymbe" (Campbell, para. 372, and fn. 2).

4. sprycð: H. sprecð. "Sprycð" is the normal W-S form. "Sprecð" could be Northumbrian, east Kentish, or Anglian" (Campbell, para. 733).
sunderhalgan: g.c. "farisei"
on sumne sæl: g.c. "aliquando"; time

5. ahsodan: H. acxodan. g.c. "interrogabant"
urne hælend crist: H. urne hælend drihten crist
ymbe: H. embe (see note, line 3)

6. ymbe: H. embe (see note, line 3)

7. þuss: H. þus

8. menn: H. men

9. na: H. naut
efne: g.c. "ecce"
cymð: H. cimð
forþam þe: H. forþan ðe

10. liget: g.c. "fulgur"; g.h. "fulgur"

11. An[d]: H. and. This variation might be regarded as an early manifestation of the loss of d between n and s, which gave us "answer" from andswarian. However, the O.E.D. does not cite the former spelling until the 12th-13th centuries.
gefyrn: g.c. dadum

12. noeys: H. noes
menn: H. men

13. leofodan: H. leofodon
wifodan: H. wifodon
ceorlodan: H. ceorlodon

15. ofer hi ealle: H. ofer hi
eall: H. eal

16. butan: g.c. "preter"
innan: g.c. "intra"

17. swa swa hym wissode god: H. swa swa him god wissode
loðes: m.g. lotes; g.h. lotes; g.h. lot

18. menn: H. men

19. bohtan: H. bohton
byttlodan: H. bytlodon; g.c. "fundabant"
plantodan: H. plantodon

20. beeodan: H. beeodon; g.c. "excercebant"

21. alæd: g.c. "ductus." The regular form here would be alæded, but Campbell points out, "the pass. part. should have syncope of -i- in open syllables after long root syllables in trisyllabic forms. . . . In W-S, however, there is a tendency for parts. in dentals to extend syncopation to uninflected forms, e.g. "gelædd". . . (paras. 752-3).

22. swefel: g.c. sulfur
renscur: g.h. "pluvia"

24-29. eallswa bið . . . oððe fata: The homilist seems to have slipped momentarily, and, while still following his source in essence, changes the pronominal references, and expands the source slightly.

24. æteowed: g.c. "ostensum," "apertum"; g.h. "ischawed." The normal form of this verb is ætiewian, but "when eo was analogically introduced into a position in which it was followed by i in the next syllable, the product of i-umlaut was io even in W-S, and this io became eo later. Hence we find many W-S texts with io (eo) where we should expect ie, because before unlaut took place, io had been replaced by analogical eo" (Campbell, para. 202).

26. manncynne: H. mancynne

27. ymbe: H. embe (see note, line 3)
. . . tilunge oððe . . .: In H. there is inserted between these two words oððe on his huse which brings the text closer to the Biblical passage.

28. æcere: In H. there is a k interlined over the c; g.h. "agera"
geefstan: g.c. "preperare"; g.h. "festinare"
ahredde: g.h. "liberet"

29. gewæda: H. gewædu; g.c. "veste"; g.h. "vestes"
fata: H. fatu; g.c. "vasa"; g.h. "vasa"

30. twegen: g.c. ii
þæra: H. þara. "1 W-S has as variants of þær, hwær: þar hwar, þara" (Campbell, para. 678).

31. forlæten: g.c. "relinquentur"
twa: g.c. ii

33. twegen: g.c. ii

35. andwyrdan: g.c. "responderunt"; There was an interlinear gloss in H. which has been erased. A marginal gloss, however, reads "responderunt."
ahsodan þuss: H. acsodon þus

37. gadriað: H. gaderiað

39. diglostan: H. digloston; g.c. "secretiora verba"

40. forþon: H. forþam
ge: g.c. and g.h. "vos"

43. [na]num: This appears in C. as num, with na as an interlinear addition, in a different hand, appearing immediately before and above the word in text. H. has the expected nannum.
menn: H. men

44. endenyhstan: H. endenextan

45. þysse: H. þyssere
ac: H. a
gelyfað: There is an e inserted directly over the y in H.
ac we gelyfað: g.h. "si nos credimus"

46. alogen: m.g. "falsum mentitur"; g.h. mentitur," "mentitu[m]"[?]

48. demanne: H. demenne

49. þam: g.c. "quibus"
gehyrsumedan: H. gehyrsumodon

50. gegladodan: H. geglododon; g.c. "placuerunt

51. ecan wununge: Approximately three letters have been erased between these two words in C. In H. the word mid appears in this position. Midwunung is used elsewhere by Ælfric to mean "living in company."

53. earman: g.c. "miseres[?]." This is a regular second decl. adj. and the form should be "miseri." Perhaps it has been confused with third decl.
forsawan: H. forsawon; g.c. "spreverunt"; a gloss in H. has been erased.

54. gremodan: H. gremodon

56. awyrgedum: H. awyregedum. Over the y in H. has been inserted an a.

57. gelyfeð: H. gelyfð

58. gelicnysse: g.c. "similitudinem"
loðes: g.c. lotes; g.h. lot

59. ge: g.c. and g.h. "vos"

60. fela: H. feala. The form feala occurs in Anglian (see Campbell, para. 210.2 and fn. 2), but such spellings occur sporadically in W-S (see Campbell, para. 281).

61. Loð: g.h. lot
iu: g.c. "quondam"
There is also a g.c. reading "de lot exemplum"

62. þegn: H. þegen

63. æ: g.c. lawe

64. burhware: H. buruhware; g.c. "civium"
sodomitiscre burhware: This must be g.p. and should read sodomitiscra burhwara. However, burhware is a pl. noun and the -e spelling may be carried over from the normal nom. acc. endings. Then sodomitiscre might appear in sympathy. The endings are the same in both MSS, and because of the late Old English reduction of unstressed vowels to schwa, would represent the same pronounciation.

65. menn: H. men
bysmorlice: g.c. "ridiculose"
forscyldgode: H. forscyldegode; g.c. "delinquentes"; g.c. "peccaveriunt"; g.h. "delinquentes"

66. hi: g.c. "illos"

67. swefle: g.c. sulfure; g.h. sulfure

68. on ær: g.c. "ante"
twegen: g.c. ii

69. alædde: g.c. "duxit"

70. ne forwurde: g.c. "non interiret"
forwurde: g.h. "periret"
eall: H. eal

71. on dome[s] dæge: This appears in C. as on dome dæge, but in H. as on domes dæge. It is perhaps only a matter of a forgotten letter in anticipation of the dative form dæge.

72. menn: H. men
foresceawian: H. forsceawian; g.c. "prævidere"

73. egeslicum: g.c. "terribilo"

74. menn: H.mmen
gymað: g.c. "curant"; g.c. and g.h. "capiunt curam"

75. ogan: g.c. "timorum"; g.h. "metu"
b[i]nges: H. binges
butan: H. buton

76. brogan: g.c. "terrorem"; g.h. "terrorem." brogan is g.s. However, the Ln. glosses are clearly a.s.
mann: H. man
ætberstan: g.c. "evadere"

77. ahwider: g.c. "alicubi"
afeormað: g.c. "purgat"

78. þas: g.h. "illam"
hi: g.h. "eam"
geedniwað: g.c."renovat"; g.h. "renovatur"
ænlicum: g.c. "ameno," "jocundo"

80. from: H. fram

81. eall: H. eal

83. ðara: H. ðæra (see note, line 30)
forlæten: g.h. "relinquentur"

84. nytennysse: g.c. "ignorantiam"

85. ehtnysse: g.c. "persecutionem"

86. menn: H. men

87. bedde: g.h. "lecto"

88. ða: g.c. "illi"
þe beoð on stilnysse: þe refers to þa in this same line, not to bedde.

89. stillnysse: g.c. "tranquillitate"
woruldcarum: g.h. "scientia"
æmtige þonne beoð: H. þonne æmtige beoð

90. þeowdom: g.c. "officium"
begað: g.c. "excercet"
goodum: H. godum
inngehyde: H. ingehyde; g.c. "sciencia"

91. twegen: g.c. "duo"

92. gode: g.h. "deo"
hiwunge: g.c. "simulatione"; g.h. "fictitia"

93. þeowdome: g.c. "officio"
afundene: g.h. "probati"

96. oð: g.c. and g.h. "usque"
endenyhstan: H. endenextan

97. þam: g.c. "illis"
hiwunge: g.h. "simulatione"

98. lyffetunge: g.c. and g.h. "adulatione"

101. beoð þonne gemette: H. þonne beoð gemette

103. menn: H. men
gemodode: H. gemodude; g.c. "animati"

104. hiwunge: g.c. "dissimulation"

105. þonne: g.h. "tunc"

106. se[o] an bið genumen: se appears in C. The reading seo is supported by H., by Latin renderings of the text, and by subsequent reference in C. (see lines 133-134).

107. twegen: g.c. ii
twa: g.c. ii

108. emlice: g.c. "equanimiter"; g.h. "equaliter"
þæt synd . . .: þæt is abbreviated in C. but written out Þæt in H. Its form is nsn., but the references must be plural.

109. begað: g.c. "excercent"
woruldcaru: g.c. "studia"

110. wiðmeten: g.c. "aperatur"
ymbe: H. embe (see note, line 3)

111. g.c. "exemplum"
fela: H. feala (see note, l. 60)

112. behofiað: g.c. "indigent"
ge: g.c. and g.h. "vos"

114. forþam: H. forþan
fullfremednysse: H. fulfremednysse; g.c."perfectione"

115. þæt hi sylfe magon hy sylfum wissian: The reading in H. is þæt hi sylfe magon him sylfum wissian. Either reading is possible, as wissian governs either d. or a. This would entail a translation of the C. text: "That they themselves cannot guide themselves by themselves." If this is the earlier reading, the error by the H. scribe is easily understood.

116. sceolan: H. sceolon
be heora lareowa: H. be lareowa

118. scrifta tæcincge: H. scriftes tæcinge

119. ælmyssan: g.c. "operam" (see note on ymbe, line 3)

120. geefenlæhte: g.c. "coequari," "imitantur"; g.h. "assimiliati" [?] (a medieval variant of "assimilis"?)

121. ealle: This should appear as eal(l), but the -e ending was widely adopted by analogy in l W-S.

122. beowodon: g.c. "ministrabant"

123. woruldcarum": g.c. "studio"

124. witodlice: g.c. "certe"

125. gemodode: H. gemodade
gelogode: g.c. "dispositi"

126. wiþercorene: g.c. "reprobi"

127. wolice: g.c. "indirecti"

130. goodum: H. godum

131. gecwendan: H. gecwemdon
oð: g.c. "usque"

132. þa: g.h. "eos"
wiðercorenan: g.c. "reprobi"

135. æcere: There is a k interlined over the c.

136. Ner he cwæð: H. He cwæð

137. fullfremednysse: H. fulfremednysse; g.c. "perfectionem"

138. fægerum: g.c. "pulcra"
gebingþum: g.c. "apice"

143. geleaffulum: It appears from the MS that the scribe wrote geleaffulan, and then attempted to emend it to its present form. The reading in H. is geleaffulum.

144. "Dei agricultura estis, dei edificatio estis": (St. Paul) I Cor. 3:9. "ye are God's husbandry, ye are God's building."
gebigde: g.c. "nimt

145. ge: g.c. "vos"
ge synd: H. ge syndon; g.h. ge beoð
godes tilung: H. godes eorð teolung

146. witað: g.c. "custodite"
Biscopas: H. Bisceopas. During the late O.E. period one of the great changes in accented vowels was the monophthongization of diphthongs so that eo>o (see Campbell, para. 329). This must be an early inverted spelling.

147. manna: C. reads mannna

148. hi sceolon: H. his seolon. There is a c interlined above the se of seolon in a different hand, and the word separation is not clear.

149. manega: W-S has prevailingly -a [in apf.] (Campbell, 642); H. maga; g.h. "possint." Either reading is possible.
manncynne: H. mancynne

150. gestrynan: H. gestrynon; g.c. "lucrent"

152. symle: H. symble; g.c. "semper." "Intrusion of consonants occurs in a few forms only. (1) ml> mbl: W-S simble "always" . . . beside simle. . . (Campbell, para. 478).

152-153. symle to geleafan wenian: H. symble wenian to geleafan

153. wenian: g.c. "att[r]a[he]re" [?], "suadere"; g.h. "suadere"
bysnian: H. gebysnian

154. þeowdome: g.c. "offitio"

155. tilian: g.c. "acricole." Perhaps a confusion of the O.E. æcer and Latin "ager."

157. gebingðe: H. gebincðe; g.c. "apice." "[Kentish] and 1 Northumbrian have many nouns in -inc, -unc for -ing, -ung, and this spelling may be extended to medial position" (Campbell, para. 450).
manncynne: H. mancynne

159. ealdordum: g.h. "principati"

160. gestryndon: g.c. "lucrati sunt"

161. teolunge: H. tilunge. "u and o umlaut of i are equally frequent and common to all dialects. They are limited by the following consonant, however, appearing only before liquids and labials in W-S. Analogical extension of unmutated i is very frequent, especially in W-S" (Campbell, para. 212).

162. manncynn: H. mancyn

163. geyrmed: g.c. "miser"
feawa: The normal form is feawe, but in W-S, through the influence of fela, the form feawa is found. In 1 W-S an indecl. feawa appears (see Campbell, paras. 653.2). feawa may take a singular verb.

164. hogie: Subj. form denoting a condition contrary to fact.

166. "Canes muti non possunt latrare"; Isaiah 56:10. "Dumb dogs cannot bark."

167. hunda[s]: This is the reading in H. The reading in C. is hundan, which follows both a widespread plural ending, and analogy with dumban, but hund is not elsewhere recorded with a weak form.

168. lareowum: H. lareowam

169. noldan: H. noldon
bodian: g.c. "predicare"
gebigan: g.c. "avertere"
manncynn: H. mancynn

172. suwiað: g.c. "scilenimus," "tacemus"; g.h. "silenimus"
digollice: H. ðigellice; g.c. "clam"

173. embe: g.c. "circa" (see note, line 3)
witodlice: g.c. "certe"

174. bododan: H. bododon; g.c. "predicaverint"

175. hetelum ehterum: g.c. "exosis presecutionibus"

176. durran: H. durron

177. gedyrstlæcan: g.c. "audaciam habere," "presumere"

178. beboda: g.c. "precepta"

179. secgan: H. secgon

180. sceolan: H. sceolon

181. forþam: H. forþan

183. anræde: g.c. "instantes"; g.h. "astantes"

184. asolcene: g.c. and g.h. "pigri"
sume nyttwyrðe sume swiðe fremfulle: H. sume nytwurðe sume unnytwurðe sume swyðe fremfulle. The H. reading appears the more accurate, as the extra phrase fits both the sense and the alliteration.

185. fremfulle: g.c. and g.h. "benigni"

186. oðor: H. oðer

187. genimð: g.c. "capit"
goodan: H. godan

189. endebyrdnyssum: g.c. "ordinibus"

190. twegen: g.c. ii

191. twa: g.c. ii
twegen: g.c. ii

192. ge: g.c. and g.h. "vos"
andwyrdan: H. andwyrdon

193. ahsodon: H. axodon; g.c. axsodan
þuss: H. þus

194. hold: g.c. "cadaver"

195. gaderiað: H. gegaðeriað
sundorhalgan: H. sunderhalgan; g.c. and g.h. "farisei"

196. ahsodan: H. axodon
goodan: H. godan

197. sceoldan: H. sceoldon

198. forlætene: g.c. "relicti"

199. goodan: H. godan

200. geþungenan: g.c. "perfecti"
g.c. with general reference, "exemplum"

201. þær þær: H. þar þar (see note, line 30)

202. gegadorade: H. gegaderade
þær þær: H. þar þar (see note, line 30)

203. mihtiglice: H. mihtilice (see note to halige, line 3)
rihsað: H. rixað; g.c. "regnat"

204. mann: H. man

205. ricsað: H. rixað

207. þa: g.c. "illi"
forlætene: g.c. "relicti"

208. werodum: H. weredum; g.c. folc

209. fordemede: H. fordemde

211. forþam: H. forþan
wunedon: H. wunodon

212. sundorhalgen: g.c. "Farisei"
ahsodon: H. acxodon; g.c. "interrogabant"

213. wille: The ending -e is regular when the 1st or 2nd p. pronouns we or ge follow immediately (see Campbell, para. 729).

215. ahsodon: H. acxodon
be þam: þam refers back to ende, l. 213. After this line, in the margin, occurs an obvious mark of separation, and the gloss, "incipit."

216-257. This paraphrase is taken in part from Matt. 24: 15-25, 29-31, and in part from Mark 13: 14-27 (see Introduction).

216. seo boc: H. seo cristes boc
cyð: g.c. "dicit"

218. "abhominationem": H. "abominationem." The reading in C. is based on an incorrect etymology which traces the word to an hypothetical compound "ab hominem." The spelling in H. preserves the correct form.
"desolutionis"; H. "desolationis"

221. ahsodan: H. acxodon; g.c. "inquirebant"
endemys: g.c. "per ordine"; g.c. "similiter"; g.h. "pariter," "omnes"

223. ge: g.c. and g.h. "vos"

224. onscuniendlic: H. onscunigendlic (see note to halige, line 3); g.c. "abominationem"; g.h. "abhominationem" (see note, line 218).

225. swa swa danihel awrat: See Dan. 9:27.
danihel: H. daniel. "In all West Gmc. languages, medial x became a breathing between vowels. . . . A few forms occur in the early glossaries in which the breathing is still written as h . . . " (Campbell, para. 461).
ræde: g.c. "legat"; g.h. "legit"

228. þa fleoð þonne to muntum: H. þa fleoð to muntum

229. ne astige: g.c. "non ascendet." The gloss here is confused. Astigian may have both the meaning "to ascend," and "to descend," but here it must be "to descend" as the party in question is already atop his house.

230. sticolan: H. sticelan

231. yddisce: g.c. and g.h. "familiam"

233. to genimenne: g.h. "capere"
reaf: H. hreaf; g.c. "vestrem." "In all Gmc. languages, initial x became a breathing or glottal spirant. Before l, n, r, u, it disappeared, leaving the consonant voiceless, and h is written in English to indicate this" (Campbell, para. 461). However, reaf does not have the h historically, and of four occurrences in the two MSS it is spelled hreaf only this once, probably through false analogy.
wa: g.c. "ve"
eacniendum: g.c. "preignantibus[sic]; g.h. pregnantibus

234. fedendum: H. fedyndum; g.h. "nutrientibus"

235. frecednysse: g.c. "periculum"; g.h. "tribulatione," "periculo"
eornostlice: g.c. "igitur"

236. wintra: The -a ending is a trace of an earlier u-stem declension (Bosworth).
oðde on restedæge: g.c. "vel sabato"
restedæge: H. restendæge' g.h. "sabato"
ge: g.c. and g.h. "vos"

237. witodlice: g.c. "certe"
gedrefednyssa: g.c. "persecution," "tribulation"; g.h. "tribulation"

238. næran: H. næron

239. butan: H. buton

240. manncynn: H. mancynn
forwurde: g.c. "periret"; g.h. "periret"
witodlice: g.c. "certe"

241. gecorenum he: H. gecorenum halgum he
gescyrte: g.c. "abreviavit"

242. sægð: H. segð. This could be Kentish æ becoming e. "By the tenth century æ of whatever origin had been raised to e in Kentish" (Campbell, para. 288). It could also reflect a second fronting shown in the Vespasian Psalter and several other places whereby æ became e. This is an earlier change than the Kentish.

242-243. sylf beo þonne: H. sylf þonne beo

244. gelyfe: see note, line 213.
ge: g.c. and g.h. "vos"
forþam: H. forþan
on þam timan lease cristas: H. lease cristas on þam timan
lease: g.h. "pseudo"
There is a g.c., "secu[n]do," which must refer to þam timan, i.e,, the time of the second coming.

245. fela: H. feala (see note, line 60)
menn: H. men

246. scincræftum: g.c. and g.h. "magicis artibus"

247. warniað: g.c. and g.h. "cavete"; g.c. "muniamini"
geornlice: H. eornostlice

249. gedrefednysse: g.c. "persecutione," "tribulatione"; g.h. "tribulatione"
adeorcað: g.c. "obscurabitur"

251. mihta: g.c. and g.h. "virtutes"
mihta beoð: In C. there is an erasure between these two words. It looks as if beoð was written twice and then the first one erased.

252. astyrode: g.c. "moti"

253. wolcnum: g.c. and g.h. "nube"

254. wuldre: g.c. "gloriam" [? should be ablative]

255. gegaderiað godes: H. gegaderað þonne godes

256. feowor: H. feower

257. up oð: g.c. "usque"

258. anfealdum andgyte: g.c. and g.h. "simplici intellectu"

259. andgyt: g.c. "intellectum"; g.c. "sensum"
secgan: H. gesecgan

262. ahsodon: H. acxodon; g.c. "interrogabant"
endemes: H. endemys; g.c. "similiter," "pariter"; g.h. "pariter"

263. him þa andwyrde: H. him andwyrde

264. ge: g.c. and g.h. "vos"

265. onscunigendlic: g.h. "abominationes"
onscunigendlic deofol: g.c. "abhominabilem idolum"
danihel: H. daniel (see note, line 225)

266. ræde: g.c. "legat"
rædan: This is the inf. used in a passive construction, i.e., "or hears it read." This is clearer in H. where the passage is, oþþe rædan gehyre, without the repetition of þæt.

267. iu: g.c. "quondam"; g.h. "olim"

268. menn: H. men

270. ǽdwæscte: g.c. "destruxit"

273. þurh hys lareowas: H. þurh lareowas

274. wyrcð: g.c. "operatur"
mann: H. man

275. arleasa: g.c. "impius"

276. on bissere worulde: H. on ende þyssere worulde
wyrcð: g.c. "operatur"
fela: H. feala (see note, line 60)

278. geþafunge: g.c. "permissione"
si: g.h. beo
mycclan: H. micelan. "Consonants appear to have doubled in O.E. after a short syllable when the syncopation of vowels brought them before r and l, thus recreating conditions which caused doubling in West Gmc." (Campbell, para. 453).

279. bugað: g.c. "avertunt"

280. forwyrde: g.c. "damnatione"

281. þeah ðæ: H. þeah ðe. The only possible explanation for this spelling given by Campbell is a 9th century Kentish change where æ > e, and resulted in many inverted spellings (paras. 288-9). This would not seem to be the case here, as C. shows no other Kentish characteristics.
gedwolan: H. dwolan; g.c. "heretici"; a gloss has been erased in H.
gedwyldum: g.c. "heresim errorem"

282. gelyfan: H. gelyfon

284. geahnige: g.c. "apropriat," "possideat"; g.h. "appropriat" [?], "possideat"
talige: g.c. "prædicat," "dicat"; g.h. "iudicat"; g.h. "dicat"

284-285. and men hym to gebiddan: H. and hym men to gebiddan

285. gebiddan: g.c. "adorent"
tacna: "The nom. and acc. pl. of neuter nouns with parasiting should have no ending, as -u should drop after the long syllable before parasiting took place . . ., but -u is often restored, usually with rejection of the parasite vowel, e.g., tacnu . . . wundru. . . " (Campbell, para. 574.3). a is consistent here as a regular late spelling for final, unstressed u.

286. forseon: g.c. "atempnent" [? the glossator seems to have used the a- prefix to correspond to the O.E. for]; g.h. "spernant"

287. stent: pres. ind. 3s. "The endings of these [pres. ind. 2s. and 3s.] are derived from Gmc. -isi, -ibi, and hence there is by normal development in O.E. umlaut of the root vowel and change of e to i, e.g., 3rd. s. . . . stent from . . . standan. . ."(Campbell, para. 732).

288-289 "Ita ut templo dei sedeat ostendens se tamquam sit deus"; 2 Thes. 2:4. "So that he sits in the temple of God, showing himself as if he were God."

298. sitt: H. sit

290. sy: g.h. beo

291. deoflu: H. deofla
ða: g.c. "illos"; g.h. "ea"
wyrcð: g. "operatur"
wundra: see note on tacna, line 285.

292. geond: g.c. "per"
manncynne: H. mancynne

293. seo ehtnyss: g.c. "ipsa persecutio"
þa: g.c. "illi"

296. ne astige: g.c. "non ascendet" (see note, line 229)
sticolan: H. sticelan; in H. there is a k interlined over the c.

297. yddisce: g.c. and g.h. "familiam"
þe on þam bið: H. þe on þam huse byð

298. ymbe: H. embe (see note, line 3)

299. under . . .: g.c. "retro"
genimene: H. genimenne
reaf: g.c. "vestrum"
we: g.c. "ue"

300. ge: g.c. and g.h. "vos"

301. hwilcu[m]: This was the original reading of C., but has since been emended to hwilcun. The strokes of the u and the m are confusing here, so someone emended wrongly, thinking the m to have too many strokes. H. has hwilon.
andgite: g.c. "sensu"
hwilum: H. hwilon; g.c. "aliquando"

302. geopenian: g.c. "aperire"
inran: g.c. "interiora"
digolnysse: H. digelnysse; g.c. "secreta"
forþam: H. forþan

303. ge: g.c. and g.h. "vos"
wa: g.c. "ve"

304. eacniendum: g.c. "pregnantibus; g.h. "pregnantibus"
fedendum: g.c. and g.h. "nutrientibus"

305. frecednysse: g.c. "periculum"; g.h. "tribulatione"
agyltað: g.c. "delinquent"

306. hæse: g.c. "precepto"

307. frecednysse: g.c. "periculo"; g.h. "tribulatione"

308. leahtrum: g.c. "crimine"; g.h. [erased]
gefearhsugu: g.c. "pregnans procus"; g.h. "pregnans sus"

309. unwaran: g.c. and g.h. "incautus"

309-310. and heora yfel geearniað swylce mid forste: H. and heora yfel getacniað swylce mid fostre. The reading of H. is in all likelihood the correct one. Fostre refers back to þam fedendum and the sentence is then a further explication of the Biblical passage. The scribe of C. was evidently looking forward to the following passage when he wrote forste ("frost") for fostre. The occurrence of geearniað for getacniað is not so easily explained. There is only a difference of two letters between the two, but these would seem difficult to mix up (see further the following glosses).

310. swylce: g.c. "quasi"
forste: g.c. "gelu"; H. has fostre and a gloss, "nutritione."
eornostlice: g.c. "igitur"

311. restendæge: g.c. and g.h. "sabato"
ge: g.c. and g.h. "vos"

312. æmtige: g.c. "vacui"

313. ymbryne: H. ymbrene

314-315. "Quia abundabit iniquitas refrigescet caritas multorum"; Matt. 24: 12. "And because iniquity shall abound, the love of many shall wax cold."

314. "abundabit": H. "abundabiþ"
"refrigescat": H. "refriescat"

315. gereorde: g.c. "lingua"

316. unrihtwisnyss: H. unrihtwisnys
swiðe gemenigfylt: g.c. "multiplicat"

317. acolað: g.c. "refrigescet"

318. nateshwon: g.c. "nulatenus"

319. nyhstan: H. nextan. This form seems explainable only by the Kentish reduction of all front vowels to e (see Campbell, para. 288).

320. furðan: g.c. "etiam"
forðon: H. forðam; g.c. "quia"

321. restendæg: g.c. "sabat"

323. woroldlicum: H. woruldlicum

324. sceolan: H. sceolon
and æt gode biddan þæt: H. æt gode þæt

325. goodum: H. godum

326. lufon: H. lufe. These are two forms of the same word--the first weak, the second strong (see Campbell, para. 619.4).

327. endenyhsta: H. endenexta (see note to ymbe, line 3)
onsigende: g.c. "imminens"; g.h. "imminent"
witodlice: g.c. "certe"

328. swylce: g.c. "talia"
gedrefednysse: g.c. "persecutione" has been erased; g.c. "perturbatione," "tribulationes"; g.h. "tribulatione"

329. gewurðað: In the margin before this word has been added in another hand, eft ne which brings it into agreement with the same phrase in H., i.e., næfre ær ne eft ne gewurðað.
ehtnyss: H. ehtnys
ehtnyss wæs: "persecutio fuit"

330. syððan: The a was written as an e which the scribe tried to modify into an a, the usual spelling, as H., syððan.

332. gebigan: g.c. "avertere"

335. cwylmingum: g.c. "cruciatibus"
tintregum: g.c. "tormentis"

336. geuðe: g.c. "acessit"; g.h. "a[s]se[n]scit[?]"

337. wundra: see note on tacna, line 285.

338. tintregað: g.c. "tormentat"; g.h. [erased]

339. tacna: see note, line 285.

339-341. and eac . . . ænige tacna: g.c. "quia sancti non pos[s]unt tempore anti cristi miracula facere"

340. gewyrcan: g.c. "operare"
tacna: see note, line 285; g.c. "notas"

340-341. ac hi yfele beoð for þam: H. ac hi yfele for ðam beoð

341. gedrefede: g.c. and g.h. "turbati"

342. wundra: see note on tacna, line 285.
mihte: H. mihta: g.c. "virtutem"
gefremman: g.c. "facere"

343. wet: g.c. and g.h. "furit"; g.c. "insanit," "furit"
gewitnað: g.c. and g.h. "punit"

344. wundrum: H. tintregum; g.c. tintregum

345. fela: H. feala (see note, line 60)
Butan: H. Buton
deof[l]les: The l is interlined in C. and the normal spelling occurs in H.

346. gescyrtte: H. gescyrte; g.c. "abreviasset"
sorhfullan: g.c. "dolores"
manncynn: H. mancyn
furwurde: g.c. "periret"

347. witodlice: g.c. "certe"
ætgædere: g.c. "pariter"

348. gescyrte: g.c. "abreviabit[sic]"
ðreo: g.h. iii
ricsað: H. rixað; g.c. "rexnat" [? for "regnat" by analogy with "rex"?]

349. eallre: H. ealre

350. ealle: H. eall

351. gelogod: g.c. "dispositum"

352. mannan: "mann has a weak bye-form manna" (Campbell, para. 623). (see note on lufan, line 326)
tiht: g.c. "dicatur"[?]
ælc[r]e: This occurs in both MSS as ælce.

353. gecorenam: H. gecorenum

354. hradað: H. gehradað. ge is prefixed to hradað interlinearly in C.; g.c. "preoccupat," "prevenit," "festinat"; g.h. "accelerat"

355. beo bonne wunigende on weorolde: H. beo bonne on worulde wunigende

356. ne gelyfe ge bæs: H. ne gelyfe ðæs
gelyfe: see note, line 244.
ge bæs: g.c. "vos hoc"
forþam: H. forþan
lease cristes: g.c. "pseudo profethe" (note the mistaken spelling in the Greek derivative)
lease: g.h. "seudo" [sic]

357. fela: H. feala (see note, line 60)
menn: H. men

358. to beswicanne: H. to beswicenne
scrincræftun: g.c. "magicis artibus"; g.h. [erased]

359. menn: H. men
warniað: g.c. and g.h. "cavete"

361. ne cymð: g.c. "non venit"
manncynne: H. mancynne
ætstondeð: g.c. "ostensus"

362. weorolde: H. worulde. "In W-S u umlaut is general before labials and liquids. . . . After w, combinative back umlauts generally but not always intervened, e.g., woruld. . . (Campbell, para. 210.1).
manncynne: H. mancynne

363-364. þa leasan witegan þonne cumað: H. þa leasan witegan þe þonne cumað

366. fela: H. feala (see note, line 60).

367-368. ac þa beoð gehealdene þe þurhwuniað oð ende on criste geleafan: Matt. 24: 13.

367. gehealdene: g.c. "salvi"

368. oð: g.c. "usque"

369. þa: g.c. "tunc"
gewarnode: g.c. "premunivit"; g.h. "premunivit"

370. hi: g.c. and g.h. "eos"
georne: g.c. "bene"
healdan: H. healdon

371. syllan: H. syllon
wiðsacon: H. wiðsacan

372. gewyrð: g.c. "erit"

374. gedrefednysse: g.c. "perturbatione," "tribulatione"

375. feallað: g.c. "cadunt"

376. heofonum: H. heofonan

377. ehtnysse: g.c. "persecutione"

378. werodu: "The nom. and acc. pl. neuter should have -u after a long followed by a short syllable, but no ending after two shorts. But analogy often occurs" (Campbell, para. 574.4). g.c. "chorus"; g.h. [erased]

379. beoð astyrede and mid þam hælende cumað: H. beoð astyrede mid ðam hælende and cumað
astyrede: g.c. "moti"

380. swutollice: H. swutellice
ateawde: g.c. "ostensi"; g.h. [erased]

381. Menn: H. Men

382. wolcnum: g.c. "nube"

386. micclan: H. micclum

387. hi: g.c. "illi"
gegaderiað godes: H. gegaderiað þonne godes

388. menn: H. men

389. worulde and of: H. worulde of. The abbreviation and has been erased in H.
heofonan: H. heofenan

391. cucu: "Traces of the u-declension are preserved in W-S by the adj. cwicu, cucu . . . other cases [than n., a., sing.] follow the a-, o- declension pattern" (Campbell, para. 655). g.c. "vivus"

393. ricsian: H. rixian
lichaman: i.e., the corporeal, as opposed to the spiritual (Bosworth-Toller).

395-397. "Exibunt angeli et seperabunt malos de medio iustorum et mittent eos in caminum ignis ibi erit fletus et stridor dentium." Matt. 13: 49-50. "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire. There shall be wailing and gnashing of teeth."

395. buss: H. bus

397. Þæt on englisc: H. Þæt is on englisc

397-398. Englas farað þonne and: H. Englas farað and

398. asyndriað: g.c. "seperabunt"

399. ricsiað: H. rixiað
awurpað: g.c. "mittent"

400. innto: H. into
widgillan: g.c. "lato vel spatioso"

401. byrnað: In H. there is an e interlined over the y.

402. gristbitung: g.c. "stridor"
butan: H. buton

403. witum: g.c. "plojenis"
siðiað: g.c. "erint"

405. wifmenn: H. winmen. This is probably a misspelling of wimmen which is an assimilated form of wifmen.

406. and siððan: H. and hi syððan

406-407. unasecgendlicre: H. unasecgendlicere

GLOSSARY

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a (adv.), "always, ever, forever"; 407.

abraham (es) m., "Abraham"; gs. abrahames, 62.

abutan (adv.), "about"; 110.

ac (conj.), "but, yet, also, because"; (25 times), 45, 60, 61, etc.

acolan (wk), "to become cold, chilled"; pres. ind. 3p. acolaþ, 317; pp. acolode, 326.

adeorcian (wk), "to be eclipsed, to be darkened"; pres. ind. 3s. adeorcaþ, 249, 374.

adrincan (wk), "to be drowned"; pret. ind. 3s. adrencte, 15.

adwæscan (wk), "to put out, quench, extinguish, destroy"; pret. ind. 3s. adwæscte, 270.

afedan (wk), "to rear, bring up, feed, nourish"; pp. afedde, 332.

afeormian (wk),"to cleanse, purge, purify"; pres. ind. 3s. afeormaþ, 77.

afindan (3), "to find, discover, detect"; pp. afundene, 93.

afyllan (wk), "to fill"; pp. afylled, 350, afyllede, 308.

agen (adj.), "own"; np. agene, 215.

agyltan (wk), "to fail in duty, offend, sin against"; pres. ind. 3p. agyltaþ, 305.

ahreddan (wk), "to rid, liberate, set free, deliver, rescue"; pres. subj. 3s. ahredde, 28, 231, 297.

aht (es) n., "anything, aught"; as. aht, 28.

ahwider (adv.), "in any direction"; 77.

alædan (wk), "to conduct, bring, lead away, take off"; pret. ind. 3s. alædde, 69; pp. alæd, 21.

alecgan (wk), "to place, lay down, suppress, lay aside, cease from"; pres. subj. 3s. alecge, 164.

aleogan (2), "to lie, deny, deceive"; pp. alogen, 46.

alysednes (e) f., "redemption, ransom"; ds. alysednysse, 59.

an (adj., pron.), "one, a, an, alone, only"; nsm. (9 times), 30, 32, 34, etc.; nsf. an, 106, 133; gsm. anes, 76, 384; dsf. anre, 32, 105, 107, 206; dsn. anum, 30, 82, 86; wk. nsm. ana, 103.

and (conj.), "and"; (173 times), 6, 7, 11, etc.

andgyt (es) n., "sense, meaning"; ds. andgyte, 258, andgite, 301; as. andgyt, 259.

andwyrdan (wk), "to answer, reply"; pret. ind. 3s. andwyrde, 7, 198, 222, 263; 3p. andwyrdan, 35, 192.

anfeald (adj.), "one, single, simple"; dsn. anfealdum, 258.

anfealdlice (adv.), "singly, simply"; 301.

angin (es) n., "beginning"; ds. anginne, 329.

anræd (adj.), "resolute"; np. anræde, 183.

antecrist (es) m., "antichrist"; ns., 276, 283, 377; gs. antecristes, 85, 338, 364.

apostol (es) m., "apostle"; ns., 287; np. apostolas, 219, 260; ap. apostolas, 370.

aræran (wk), "to raise, set up, create, establish"; pret. ind. 3s. arærde, 272; pres. subj. 3s. arære, 165.

arc (es) m., "ark"; ds. arce, 14, 16.

arisan (6), "to arise, spring up, get up"; pres. ind. 3s. arist, 316, 390; 3p. arisað, 245, 357.

arleas (adj.), "disgraceful, infamous, wicked"; dpm. arleasum, 394; wk. nsm. arleasa, 275.

ascian (wk), "to demand, question"; pret. ind. 3p. ahsodan, 5, 35, 196, 221, 262, ahsodon, 193, 212, 215.

asendan (wk), "to send"; pres. ind. 3s. asent, 254, 387.

asolcen (adj.), "lazy"; npm. asolcene, 184.

astigan (6), "to go, come, climb, descend"; pres. subj. 3s. astige, 229, 296.

astyrian (wk), "to stir up, agitate"; pp. astyrode, 252, 376, astyrede, 379.

asyndrian (wk), "to put asunder, separate"; pres. ind. 3p. asyndriaþ, 398.

aþeostrian (wk), "to become dim, be eclipsed"; pres. ind. 3s. aþeostraþ, 250, 375.

aweg (adv.), "away"; 29.

aweorpan (3), "to cast off, down"; pres. ind. 3p. awurpaþ, 399.

awritan (6), "to write down, describe"; pret. ind. 3s. awrat, 225, 266, 288; pp. awriten, 386.

awyrged (adj.), "cursed, damned"; dpm. awyrgedum, 56.

æ (indec.) f., "law"; ds. æ, 63.

æcer (es) m., "field"; ns., 140; ds. æcere, 28, 33, 135, 139, 156, 191, 232.

æfre (adv.), "ever, always"; (18 times), 51, 54, 56, etc.

æfter (prep.), "after"; 248, 373, 377.

ælc (adj., pron.), "each, any, every, all"; dsm. ælcum, 26, 48; dsf. ælc[r]e, 352; asm. ælcne, 352.

ælmesse (an) f., "alms, almsgiving"; ap. ælmyssan, 119.

ælmihtig (adj.), "almighty, all powerful"; wk. gsm. ælmihtigan, 204, 205.

æmtig (adj.), "empty, free from"; npm. æmtige, 89, 94, 236, 312, 325.

ænig (adj.), "any, anything"; gsn. æniges, 75; apn. ænige, 340.

ænlic (adj.), "the same"; dsn. ænlicum, 78.

ær I. (adv.), "before, ahead"; 68, 107, 131, 211, 238, 328, 371; superlative, ærest, 272. II. (prep.), "before"; 62, 362. III. (conj.), "before"; ær þam þe, 331.

æt (prep.), "to"; 191, 324.

ætberstan (3), "to break out or away, escape from"; inf., 76.

æteowian (wk), "to show, display, manifest, reveal"; pp. æteowed, 24, 361, æteowde, 380.

ætgædere (adv.), "together"; 32, 34, 87, 105, 135, 241, 347.

bæftan (prep.), "behind"; 98.

be (prep.), "by, about, according to, on account of, concerning"; (22 times), 8, 26, 48, etc.

bebod (es) n., "command"; ap. beboda, 178.

becuman (4), "to become, happen, befall"; pres. ind. 3s. becymð, 293; pret. ind. 3s. becom, 14; 3p. becomon, 81.

bed (es) n., "bed"; ds. bedde, 30, 83, 87, 88, 101, 190.

began (anom.), "to come by, care for, cultivate, honor, observe, dwell, inhabit"; pres. ind. 3p. begað, 90, 109; pret. ind. 3p. beeodan, 20.

begietan (5), "to get, find, acquire, attain"; pres. ind. 3p. begytað, 158, 210.

behofian (wk), "to have need of, require, want"; pres. ind. 3p. behofiað, 111, 112.

belucan (2), "to lock, shut up, enclose"; pp. belocene, 99, 133, 189, 190, 207.

beon (anom.), "to be, exist" (in the present indicative and subjunctive the forms of beon and eom take on separate meaning. eom is limited to usage denoting the present, while beon is used for future and generic statements); inf. beon, 120, 197, 198; pres. ind. 3s. is (17 times), 84, 101, 109, etc.; bið (38 times), 24, 27, 30, etc., nis (ne is), 43, 385, nys, 57; 1p. beon, 325; 2p. synd, 145; 3p. synd, 108, 122, 167, 179, syndon, 147, 364, beoð (39 times), 30, 33, 36, etc.; pret. ind. 3s. wæs, 21, 59, 60, 61, 329, 391; 3p. wæron, 16, 64, 95, 97, 170, 333, næron (ne wæron), 238; pres. subj. 3s. si, 278, sy, 290, beo, 232, 235, 243, 298, 311, 355; pret. subj. 3s. wære, 23, 268.

beorcan (3), "to bark"; inf., 167, 168.

besencan (wk), "to sink"; pp. besencte, 55.

beswican (6), "to deceive, lead astray"; inf. to beswicanne, 358, to beswicenne, 245; pres. ind. 3p. beswicað, 366.

betan (wk), "to amend, repair, make amends"; inf., 118.

biddan (5), "to ask, beg, pray"; inf., 325; imp. 2p. biddað, 235, 310.

bisceop (es) m., "bishop"; np. bisceopas, 146; gp. bisceopa, 117.

blawan (7), "to blow, sound"; pres. ind. 3p. blawað, 390.

bliss (e) f., "happiness, bliss"; ds. blisse, 407.

boc (e) f., "book"; ns. 3, 216; dp. bocum, 166, 322.

bodian (wk), "to tell, announce, proclaim, preach"; inf., 169; pret. ind. 3p. bododan, 174.

brad (adj.), "broad, spacious, wide"; wk. gsf. bradan, 400; wk. dsn. bradan, 77.

broga (an) m., "terror, dread, danger"; gs. brogan, 76.

broðorsunu (a) m., "nephew"; ns., 62.

bryne (es) m., "burning, flame, heat"; ds. bryne, 73.

bugan (2), "to bow down, submit"; pres. ind. 3p. bugað, 279.

burh, burg (e) f., "town, fortress"; ds. byrig, 21.

burhscir (e) f., "city limits, boundary"; dp. burhscirum, 22, 66; ap. burhscira, 23.

burhware (pl. only) m., "citizens"; gp. burhware, 64.

butan I. (prep.), "without, except for"; butan, 407, buton, 16. II. (conj.), "except, unless, save that"; butan, 75, 239, 345, 402.

bycgan (wk), "to buy"; pret. ind. 3p. bohtan, 19.

byme (an) f., "horn, trumpet"; ap. byman, 390.

byrgen (e) f., "sepulchre, tomb, grave"; dp. byrgenum, 391.

byrnan (wk), "to burn"; pres. ind. 3p. byrnað, 401.

bysmorlice (adv.), "shamefully, contemptuously"; 65.

bysnian (wk), "to set an example, instruct by example"; inf., 153.

bytlian (wk), "to build"; pret. ind. 3p. byttlodan, 19.

ceorlian (wk), "to take a husband"; pret. ind. 3p. ceorlodan, 13.

cepan (wk), "to observe, attend, watch for"; inf., 43.

ceping (e) f., "traffic, merchandise, negotiation"; ds. cepinge, 8.

cild (es) n., "child"; ap. cild, 306.

cniht (es) m., "boy, youth, attendant, servant"; np. cnihtas, 13.

cræft (es) m., "power, cunning, science"; ds. cræfte, 366.

crist (es) m., "Christ"; ns. 355, 360, 383, 394; gs. cristes, 3, 152, 330, 368, 378; ds. criste, 392, 404; as. crist, 5, 141; np. cristas, 244, 356, 363.

cristen (adj.), "Christian"; nsn. cristen, 141; dsm. cristenum, 177; dsn. cristenum, 178.

cristena (an) m., "a Christian"; dp. cristenum, 307; ap. cristenan, 334.

cristendom (es) m., "Christendom, Christianity"; ns., 268; gs. cristendomes, 329; as. cristendom, 151, 272.

cucu (adj.), "alive"; nsn. cucu, 391.

cuman (4), "to come"; pres. ind. 3s. cymð (10 times), 7, 9, 9, etc.; 3p. cumað, 364, 379; pres. p. cumende, 253, 382.

cuð (adj.), "known, manifest, certain"; nsm., 43.

cweðan (5), "to say, speak, tell"; inf. cweðan, 113, cweþan, 137; pres. ind. 3p. cweþað, 8; pret. ind. 3s. cwæð (12 times), 37, 107, 107, etc., gecwæð, 368; pp. gecweden, 84, 307, gecwedene, 122, 179.

cwylming (e) f., "torture, suffering"; dp. cwylmingum, 335.

cwyrn (e) f., "mill"; ds. cwyrne, 32, 105, 107, 110, 191.

cyning (es) m., "king"; ds. cyninge, 177.

cyrran (wk), "to turn, go, return"; pres. subj. 3s. cyrre, 232, 298.

cyðan (wk), "to make known, tell, relate"; pres. ind. 3s. cyð, 216.

danihel (proper noun) m., "Daniel"; 225, 265.

dæd (e) f., "deed, action"; dp. dædum, 54, 66, 111.

dæg (es) m., "day"; ns., 327; ds. dæge, 6, 24, 45, 71, 129, 362; as. dæg, 7, 96; dp. dagum, 18, 234, 268, 304; ap. dagas, 240, 242, 346, 348.

deman (wk), "to judge"; inf. to demenne, 25, 44, to demanne, 48; pres. ind. 3s. demð, 363.

deofol (es) m., or n., "demon"; ns., 341, 343; gs. deofles, 345; ds. deofle, 350; np. deoflu, 291; dp. deoflum, 56, 209.

deofolgyld (es) n., "idolatry, idol, devil worship"; ns., 282, 287; as. deofolgyld, 265, 269, deofolgild, 224.

deofollic (adj.), "devilish"; wk. nsm. deofollica, 283.

derian (wk), "to injure, hurt, damage"; pres. p. derigende, 185.

digol (adj.), "hidden"; super. apn. diglostan, 39.

digollice (adv.), "secretly"; 172.

digolnys (e) f., "solitude, solitariness, secrecy, mystery"; as. digolnysse, 302.

dom (es) m., "judgment"; gs. domes, 6, dome[s], 71; ds. dome, 25, 386.

don (anom.), "to make, act, perform, give, bestow, confer, do"; inf. 119, 151, 162.

drihten (es) m., "Lord, Savior"; ns., 24, 43, 270; gs. drihtnes, 71.

drihtenlic (adj.), "divine, of the Lord"; wk. dsn. drihtenlican, 39, 40.

drincan (3), "to drink"; pret. ind. 3p. druncon, 12, 18.

dumb (adj.), "dumb, speechless, mute"; wk. npm. dumban, 167.

dun (e) f., "height, hill, mountain"; dp. dunum, 228, 295.

durran (pret. pres.), "to dare, presume"; pres. ind. 1p. durran, 176.

dwollice (adv.), "foolishly, heretically"; 12.

eac I. (conj.), "also"; 246, 250, 358, 370, 375. II. (adv.), "also"; 96, 258, 330, 339.

eacnian (wk), "to bring forth"; pres. p. dp. eacniendum, 233, 304.

eahta (num.), "eight"; 16.

eald (adj.), "old, ancient"; dp. ealdum, 268.

ealdordom (es) m., "eldership, authority, magistracy"; as. ealdordom, 159.

eall (adj.), "each, every, all"; nsm., 190, 240, 346; nsf. eall, 81, 286; nsn. eall, 15, 141; dsm. eallum, 26, 292; dsf. eallre, 349; asm. ealne, 73; asn. eall, 41, 303; np. ealle, 171, 182, 350, gp. ealra, 317; dp. eallum, 52, 80, 89, 95, 159, 209, 350; ap. ealle, 15, 23, 121, 249, 374, 400.

eallswa (adv.), "also, likewise, even so"; 24, 70.

eardian (wk), "to inhabit, dwell"; pret. ind. 3s. eardode, 63.

earm (adj.), "poor, wretched, pitiful"; wk. np. earman, 53.

earn (es) m., "eagle"; np. earnas, 38, 195, 199, 200.

eastdæl (es) m., "the East"; ds. eastdæle, 10.

eaðe (adv.), "easily, lightly"; 40, 303.

ece (adj.), "eternal, everlasting"; wk. dsf. ecan, 99; wk. dsn. 159; wk. asf. ecan, 51, 51.

ecnys (e) f., "eternity"; ds. ecnysse, 81, 209.

efne (interj.), "Lo, behold, truly"; 9.

eft (adv.), "again, afterwards, a second time"; 18, 238.

egeslic (adj.), "awful, dreadful, terrible"; dsm. egeslicum, 73; dp. egeslicum, 350.

ehtere (es) m., "persecutor"; dp. ehterum, 175.

ehtnys (e) f., "persecution"; ns., 293, 329; ds. ehtnysse, 85, 377.

emlice (adv.), "evenly, equally, patiently"; 108.

ende (es) m., "end"; ds. ende, 213, 368, 407; as. ende, 132.

endebyrdnyss (e) f., "ways"; dp. endebyrdnyssum, 189.

endemys (adv.), "likewise, in like manner, together"; 221, endemes, 262.

endenyhst (adj.), "final, last"; wk. nsm. endenyhsta, 327; wk. dsm. endenyhstan, 44; wk. asm. endenyhstan, 96.

engel (es) m., "angel"; np. englas, 389, 391, 397; gp. engla, 378; dp. englum, 47, 187, 404; ap. englas, 68, 254, 387.

englisc (adj.), "English"; dsn. engliscum, 315; on englisc, "in the English language"; 145, 397.

eornostlice (adv.), "earnestly, truly"; 235, 310, 360.

eorðe (an) f., "earth"; gs. eorðan, 256, 389; as. eorðan, 78, 292.

eower (poss. adj.), "your" (see also þu); dsm. eowrum, 301.

erian (wk), "to plow"; pres. p. erigende, 34, 135.

etan (5), "to eat"; pret. ind. 3p. æton, 12, 18.

faran (6), "to go, journey"; pres. ind. 3p. farað, 290, 366, 397.

fæder (indecl. in sing.) m., "father"; gs. fæder, 205.

fæger (adj.), "lovely, beautiful, pleasant, agreeable"; dpf. fægerum, 138.

færlic (adj.), "swift"; nsm. færlic, 10.

færlice (adv.), "suddenly"; 9, 14, 20, 250, 375.

fæt (es) n., "vat, vessel, jar, cup"; gp. fata, 29.

feallan (1), "to fall (down)"; pres. ind. 3p. feallað, 250, 375.

feawa (adj.), "few"; np. (no sing.), 163.

fedan (wk), "to feed, nourish, support"; pres. ind. 3p. fedað, 306; pres. p. dp. fedendum, 234, 304.

fela (indecl. noun), "many"; 60, 111, 245, 276, 345, 357, 366.

feondlic (adj.), "fiendlike, hostile"; dsn. feondlicum, 366; wk. gsf. feondlican, 277.

feowor (num.), "four"; (indecl. when immediately preceding the qualified noun); 256, 388.

feran (wk), "to go, come, behave, act, fare, undergo, suffer"; pret. ind. 3p. ferdon, 98, 220, 260.

fif (num.), "five"; 22, 23, 66.

fleon (2), "to flee, escape"; pres. ind. 3p. fleoð, 228, 294.

flod (es) m., "flood"; ns. 14; ds. flode, 12, 58, 60.

folc (es) n., "people, nation, tribe"; ns., 141; gs. folces, 163; ds. folce, 152, 178, 322.

for (prep.), "because of, for, by reason of"; (12 times), 74, 84, 85, etc.

forbærnan (wk), "to burn up, consume"; pret. ind. 3s. forbærnde, 23, 66.

forbeornan (3), "to burn up, be consumed"; pp. forburnen, 79.

fordeman (wk), "to condemn, damn"; pp. fordemede, 209.

fordon (wk), "to destroy, kill"; inf., 353; pres. ind. 3p. fordoð, 309.

foresceawian (wk), "to foresee, preordain"; inf., 72.

foreþingian (wk), "to plead for, intercede, defend"; inf., 155.

forgiefan (5), "to give, grant, allow, forgive"; pres. ind. 3s. forgifð, 49.

forlætan (7), "to abandon, relinquish, neglect"; pres. ind. 3s. forlæt, 98; 3p. forleton, 121; pp. forlæten, 31, 33, 35, 83, 88, 100, 106, 134, 136, 186, forlætene, 198, 207.

foroft (adv.), "very often"; 384.

forscyldigian (wk), "to condemn, to make guilty"; pp. forscyldgode, 65.

forseon (5), "to scorn, neglect, despise, reject"; inf., 286; pret. ind. 3p. forsawan, 53.

forst (es) m., "frost"; ds. forste, 310.

forð (adv.), "forth"; 172.

forðam (conj.), "because"; forðon, 320, forþon þe, 40, forþam ðe, 114, 181, 211, 302, 356, forþam þe, 9, 163, 244.

forði (adv.), "consequently, for that cause, therefore"; 122, 162.

forweorðan (3), "to perish, pass away, vanish"; pret. subj. 3s. forwurde, 70, 240. 346.

forwyrd (e) f., "loss, destruction, ruin, death"; ds. forwyrde, 280.

fram (prep.), "from, of"; (10 times), 10, 80, 89, etc., from, 80.

frecednys (e) f., "danger, peril, mischief, harm"; ds. frecednysse, 235, 305, 307.

fremful (adj.), "profitable"; np. fremfulle, 185.

freolsdæg (es) m., "feast day, festival"; ns., 322.

frymð (es) m., "beginning, foundation, origin"; ds. frymðe, 80.

ful (adj.), "foul, dirty, impure"; dp. fulum, 352; wk. ds. fullan, 69.

fullfremednys (e) f., "perfection"; ds. fullfremednysse, 114, 137.

furðan (adv.), "even, indeed"; 320.

fylð (e) f., "impurity, rottenness, filth"; dp. fylþum, 80, 351.

fyr (es) n., "fire"; ns. 72, 77; ds. fyre, 67, 77, 400; as. fyr, 22.

fyrst (es) m., "time, space of time, respite"; ds. fyrste, 351.

gaderian (wk), "to gather, collect, unite"; pres. ind. 3p. gadriað, 37, gegaderiað, 195, 201, 255, 387; pp. gegadorade, 202.

gan (anom.), "to go"; pres. ind. 3s. gæð, 74, 110, 172; pret. ind. 3s. eode, 14.

gast (es) m., "breath, ghost"; ds. gaste, 206.

gastlic (adj.), "spiritual, holy"; wk. dsm. gastlican, 156; wk. dsf. gastlican, 160, 180; wk. asn. gastlice, 259.

ge (conj.), ge . . . ge, "both . . . and"; 404.

geahnian (wk), "to own, appropriate to one's self"; pres. ind. 3s. geahnige, 284.

gear (es) n., "year"; gs. geares, 313; ap. gear, 348.

gebiddan (5), "to ask, entreat, pray"; inf. 285; pret. ind. 3p. gebædon, 270.

gebigan (wk), "to bend, persuade, convert"; inf. 169, 332; pret. ind. 3s. gebigde, 144.

gebringan (wk), "to bring, bear"; pres. ind. 3p. gebringað, 391; pres. subj. 3s. gebringe, 29.

geceosan (2), "to choose, select"; pp. npm. gecorene, 92, 126; dp. gecorenum, 241, 347, 353; wk. np. 280; wk. ap. gecorenan, 246, 255, 358, 392.

geclænsian (wk), "to cleanse, purify"; pp. geclænsod, 79.

gecweman (wk), "to gratify, please, satisfy, propitiate"; pret. ind. 3p. gecwemdan, 131.

gecweme (adj.), "pleasing, acceptable"; npm. gecweme, 92.

gedrefan (wk), "to disturb, trouble, vex"; pp. gedrefede, 341.

gedrefednys (e) f., "trouble, disturbance, confusion, tribulation"; ds. gedrefednysse, 249, 374; np. gedrefednyssa, 237, 328.

gedwola (an) m.,"heretic"; np. gedwolan, 281.

gedwyld (es) n., "error, heresy"; dp. gedwyldum, 281.

gedyrstlæcan (wk), "to dare"; inf. 177.

geearnian (wk), "to earn, deserve, enjoy"; pres. ind. 3p. geearniað, 310.

geearnung (e) f., "merit, reward, labor"; dp. geearnungum, 48.

geedniwian (wk), "to restore, renew, change"; pres. ind. 3s. geedniwað, 78.

geefenlæcan (wk), "to be like, equal"; pp. geefenlæhte, 120.

geefstan (wk), "to hasten, be quick"; inf. 28.

geendian (wk), "to die, come to an end"; pres. ind. 3p. geendiaŏ, 128.

geendung (e) f., "ending, end"; ds. geendunge, 47, 222, 262.

gefearhsugu (e) f., "a farrowing sow"; ns., 308.

gefera (an) m., "a companion, comrade, servant"; np. geferan, 365.

gefremman (wk), "to do"; inf. 342.

gefyrn (adv.), "long ago, formerly"; 11.

gegladian (wk), "to gladden, rejoice, gratify, appease"; pret. ind. 3p. gegladodan, 50.

gegripan (6), "to seize, take, grasp"; pp. gegripene, 197.

gehatan (7), "to name, call"; pp. gehaten, 61.

gehiersumian (wk), "to obey, serve"; pret. ind. 3p. gehyrsumedan, 49.

gehyran (wk), "to hear"; pret. ind. 2p. gehyrdon, 192; pres. subj. 3s. gehyre, 226, 266.

gelaþung (e) f., "church, assembly"; ns. 140; ds. gelaðunge, 181.

geleafa (an) m., "belief, faith"; ns., 57; ds. geleafan, 143, 152, 176, 330, 333, 368; as. geleafan, 275, 371.

geleafful (adj.), "believing, faithful"; dpm. geleaffullum, 143; wk. dsm. geleaffullan, 69.

gelicnys (e) f., "parable, image, figure"; as. gelicnysse, 58.

gelimpan (3), "to happen, occur, befall, come to pass"; pret. ind. 3s. gelamp, 11, 18.

gelogian (wk), "to place, lodge, order, arrange, dispose"; pp. gelogod, 351, gelogode, 125.

gelyfan (wk), "to believe, trust"; pres. ind. 3s. gelyfeð, 57, gelyfð, 141; 1p. gelyfað, 45; 3p. gelyfað, 279; pres. subj. 3p. gelyfan, 282; imp. 2p. gelyfe, 244, 356.

gemartyrian (wk), "to martyr"; pret. ind. 3s. gemartyrode, 335.

gemenigfealdan (wk), "to multiply, increase, extend"; pres. ind. 3s. gemenigfylt, 316.

gemodod (adj.), "disposed"; npm. gemodode, 103, 125.

geniman (4), "to take"; inf. to genimenne, 233, 5o genimene, 299; pres. ind. 3s. genimð, 93, 128, 187; pp. genumen, 31, 32, 34, 83, 100, 106, 133, 136, 186, genumene, 36, 193.

geond (prep.), "through, throughout"; 269, 292, 365.

geopenian (wk), "to open, manifest, show, reveal"; inf. 302.

georne (adv.), "zealously, diligently, eagerly"; 370.

geornful (adj.), "full of desire, eager, solicitous"; np. geornfulle, 183.

geornlice (adv.), "anxiously, diligently, earnestly"; 164, 247.

gereord (es) n., "language, speech, tongue"; ds. gereorde, 315.

gesælige (adv.), "happily"; 406.

gesæliglice (adv.), "happily"; 394.

gescyrtan (wk), "to shorten"; pret. ind. 3s. gescyrte, 239, 241, 348, gescyrtte, 346.

geseon (5), "to see, perceive, understand, know"; pres. ind. 3s. geseoð, 223, 252, 264, 381.

gesihð (e) f., "sight, vision"; ds. gesihðe, 343.

gestrynan (wk), "to gain, get, obtain"; pret. ind. 3p. gestryndon, 160; pres. subj. 3p. gestrynan, 150.

geswinc (es) n., "toil, work, effort"; dp. geswincum, 112.

getacnian (wk), "to signify, betoken"; pres. ind. 3p. getacniað, 200.

getimbrung (e) f., "structure, edification"; ns., 146.

geþafung (e) f., "permission, assent, consent"; gs. geþafunge, 278.

geþingþu (e) f., "honor, dignity, rank, office"; ds. geþingðe, 157; dp. geþingþum, 138.

geþoht (es) m., "thought, idea, purpose"; ac. geþohtas, 111.

geþungen (adj.), "faithful"; wk. ap. geþungenan, 200.

geunnan (wk), "to give, grant, allow, concede"; pret. ind. 3s. geuðe, 336.

gewæde (es) n., " garment, clothing"; gp. gewæda, 29.

gewendan (wk), "to go, return"; pres. ind. 3p. gewendað, 208.

gewitnian (wk), "to punish, torture, afflict"; pres. ind. 3s. gewitnað, 343.

gewrit (es) n., "writing, scripture, book, treatise"; ns., 369.

gewunelice (adv.), "ordinarily, commonly"; 312.

gewurðan (3), "to be, become, happen, come to pass"; inf. 247, 359; pres. ind. 3p. gewurðað, 329, gewurþað, 238.

geyrman(wk), "to afflict, make miserable"; pp. geyrmed, 163.

gif (conj.), "if"; 26, 39, 214, 242, 247, 275, 354, 359.

god (es) m., "God"; ns. (10 times), 17, 20, 66, etc.; gs. godes (27 times), 6, 8, 62, etc.; ds. gode, 92, 154, 160, 179, 325, 399; as. god, 259, 319, 320.

godcundnys (e) f., "Godhead, divinity, Deity"; ds. godcundnysse, 206.

godspell (es) n., "gospel"; ns., 381; ds. godspelle, 40, 42; as. godspell, 258.

good (adj.), "good"; dsn. goodum, 90; wk. npm. goodan, 196; dp. goodum, 50, 130, 199, 325; wk. ap. goodan, 187.

gremian (wk), "to enrage, provoke, irritate"; pret. ind. 3p. gremodan, 54.

grindan (3), "to grind"; pres. ind. 3p. grindað, 31, 105; pres. p. grindende, 108.

gristbitung (e) f., "gnashing"; ns., 402.

gyman (wk), "to take notice of, heed, regard, observe"; pres. ind. 3p. gymað, 74.

gymeleas (adj.), "negligent"; np. gymelease, 183.

gyt (adv.), "still, yet"; 171.

habban (wk), "to have, possess, hold"; inf. 139, 151; pres. ind. 1s. hæbbe, 248, 360; 3s. hæfð, 275; 1p. habbað, 41, 212, 257; 3p. habbað, 158.

halga (an) m., "saint"; np. halgan, 280, 339, 403; dp. halgum, 52, 348; ap. halgan, 200, 339, 344.

halig (adj.), "holy"; nsm. 62, 322; wk. nsf. halige, 3; dsm. halgan, 206, 271; dsf. halgan, 224, 264, 286; dsn. halgan, 42; asm. halgan, 323; asn. halige, 258; np. halgan, 202, 219, 260; dp. halgum, 187, 404; ap. halgan, 369, 370.

hatan (wk), "to call"; pres. ind. 1p. hatað, 7.

hælend (es) m., "Savior"; ns. 57, 94, 128, 187, 336, 360; gs. hælendes, 121, 148; ds. hælende, 150, 202, 220, 260, 379; as. hælend, 5, 196, 213, 285.

hæs (e) f., "command, order"; ds. hæse, 306.

hæðena (an) m., "heathen"; dp. hæðenum, 174.

hæðengyld (es) n., "idolatry"; as. hæþengyld, 275.

hæðenscype (es) m., "idolatry, paganism"; ds. hæþenscype, 332; as. hæðenscype, 271.

he, heo, hit (pron.), "he, she, it, himself, herself, itself"; nsm. (56 times), 7, 9, 25, etc.; nsf., 79, 81; nsn. hit, 22, 59, 247, 338, 359, 386, hyt, 60, 171, 235, 311, 372; gsm. his (8 times), 52, 93, 95, etc.; hys (37 times), 5, 26, 27, etc.; dsm. hym (8 times), 49, 98, 122, him, 290, 393, 406; dsf. hyre, 80; asm. hyne (12 times), 35, 53, 54, hine, 50, 279; asf. hi, 78; asn. hyt, 41, 248, 303, hit, 360; np. hi (34 times), 91, 99, 114, etc.; hy (9 times), 36, 116, 160, etc.; gp. heora (19 times), 20, 66, 120, etc., hyra, 319; dp. hym (12 times), 7, 17, 36, etc., him, 70; ap. hi, 15, 66, 335, 370, 399, hy, 115, 320.

<u>healdan</u> (7), "to hold, preserve, support"; pres. ind. 1p. healdað, 323; pres. subj. 1p. healdan, 370; pp. gehealdene, 367.

<u>healic</u> (adj.), "high, lofty"; dsm. healicum, 229, 295; dp. healicum, 253, 382.

<u>hefig</u> (adj.), "heavy, oppressive, grievous, grave, important"; dpn. hefegum, 112.

<u>hell</u> (e) f., "Hell"; gs. helle, 400; ds. helle, 55, 208.

<u>hellic</u> (adj.), "Hellish"; dsm. hellicum, 67.

<u>heofone</u> (an) f., "Heaven"; gs. heofonan, 52, 158, 251, 376, 393, 404; dp. heofonum, 251, 376; ap. heofonan, 257, 389.

<u>heofonlic</u> (adj.), "Heavenly"; dsn. heofonlicum, 67; wk. dsm. heofonlican, 380; wk. dsn. heofonlican, 94, 129.

<u>her</u> (adv.), "here"; 84, 136, 220, 261.

<u>hetol</u> (adj.), "hostile, malignant, evil"; dp. hetelum, 175.

<u>hieran</u> (wk), "to hear"; pp. gehyred, 41.

<u>hiw</u> (es) n., "shape, form, appearance, beauty"; ds. hiwe, 78.

<u>hiwung</u> (e) f., "appearance, hypocrisy, pretense"; ds. hiwunge, 92, 93, 97, 98, 104.

<u>hlude</u> (adv.), "loudly"; 390.

<u>hogian</u> (wk), "to think about, strive for, care for"; inf. 148; pres. ind. 1p. hogiað, 173; pres. subj. 3s. hogie, 164.

<u>hold</u> (es) n., "(dead) body, carcass"; ns., 37, 194, 201.

<u>hradian</u> (wk), "to hasten, quicken"; pres. ind. 3s. hradað, 354.

<u>hrof</u> (es) m., "roof, top, highest part"; ds. hrofe, 229, 230, 296, 296.

<u>hu</u> (adv.), "how"; 59, 60, 164, 212, 214.

<u>hund</u> (es) m., "dog"; np. hunda[s], 167.

<u>hus</u> (es) n., "house"; ds. huse, 229, 231, 295.

hwa, hwæt I. (indef. pron.), "anyone, someone"; nsm. hwa, 27, 242, 354. II. (inter. pron.), "who? what?"; nsn. hwæt, 282, 305.

hwænne (adv.), "when"; 43.

hwær (adv.), "where"; swa hwær swa, "wheresoever"; 37, 194.

hwider (adv.), "whither"; 36, 193, 196, 197.

hwilc (pron.), "any, some"; ds. hwilcum, 301.

hwilum (adv.), "for a time, sometimes"; (dp. of hwil used in adverbial sense), 301.

ic (pers. pron.), "I"; ns., 248, 360; np. we (26 times), 6, 38, 39, etc.; gp. ure, 24, 43, 270, 360, 371; dp. us, 46, 48, 57, 174, 216, 326, 369, 381; ap. us, 151, 370.

ilca (pron.), "the same"; wk. ap. ilcan, 337.

ingehyd (es) n., "thought, conscience, intention, purpose"; ds. inngehyde, 90.

innan (prep.), "inside"; 16.

innera (wk adj.), "inner, interior"; asf. inran, 302.

into (prep.), "into"; 14, 188, innto, 400.

iu (adv.), "once, formerly, of old"; 61, 267.

iudea (indecl. proper name), "Judea"; 227, 293, 322.

land (es) n., "earth, land, soil, realm, province"; ds. lande, 227, 293.

lange (adv.), "long"; 330.

lar (e) f., "lore, learning, story, preaching, exhortation"; ns., 174; ds. lare, 152.

lareow (es) m., "teacher, master, preacher"; np. lareowas, 147, 173; gp. lareowa, 116, 161, 164; dp. lareowum, 168; ap. lareowas, 188, 273.

leahter (es) m., "crime, fault, sin, offense"; dp. leahtrum, 308.

leas (adj.), "false, vain, lying, deceitful"; dsf. leasre, 97; npm. lease, 244, 356; wk. np. leasan, 363, 363, 365; wk. gp. leasan, 285; wk. dp. leasum, 307.

leodscype (es) m., "nation, people, country, region"; ds. leodscipe, 63.

leorningcniht (es) m. "disciple, scholar"; np. leorningcnihtas, 215; ap. leorningcnihtas, 273.

libban, lifian (wk), "to live"; inf. lybban, 116; pres. ind. 3p. libbað, 127; pret. ind. 3p. lyfodon, 405, leofodan, 13; pres. p. libbende, 294, lybbende, 227; wk. gsm. lyfigendan, 333; wk. asm. lifigendan, 319.

lichama (an) m., "body"; ds. lichaman, 393.

lif (es) n., "life"; ns., 351; gs. lifes, 132; ds. life, 53, 159; as(p.?) lif, 127, 175, 371.

liget (es) m., "lightning"; ns., 10.

lim (es) n., "limb, joint, member"; np. lima, 365.

loð (proper noun), "Lot"; ns., 21, 61; gs. loðes, 17, 58; ds. loðe, 61, 69.

lufian (wk), "to love"; pres. ind. 3s. lufað, 320; 3p. lufiað, 319.

lufu (an) f., "love"; ns., 317; ds. lufan, 326, lufon, 121.

lyffetung (e) f., "adulation, flattery"; ds. lyffetunge, 98.

lyt (indecl. adj., adv., and subj.), "little, few"; 161.

lytel (adj.), "little"; wk. dsm. lytlan, 351.

macian (wk), "to make, do, act"; pres. ind. 3s. macað, 345.

magan (pret. pres.), "to be able, can, may"; pres. ind. 3s. mæg, 28, 76, 247, 359; 1p. magon, 39, 42, 214, 344; 2p. magon, 40, 300, 303; 3p. magon, 73, 115, 120, 167, 339, 342; pret. ind. 3s. mihte, 331; 3p. mihton, 336.

manig (adj.), "many"; gpm. manegra, 318; apf. manega, 149.

manigfeald (adj.), "many (fold)"; dpm. menigfealdum, 335; apm. menigfealde, 341.

mann (es) m., "man, person"; ns., 76, 164, 204, 274, 331, 334, 384; gs. mannes, 252, 381, 382, 384; ds. menn, 8, 43; np. menn, 12, 18, 65, 72, 74, 86, 103, 111, 252, 268, 279, 284, 381; gp. manna, 147, 343; dp. mannum, 16, 143, 221, 243, 261, 356; ap. menn, 245, 247, 255, 357, 359, 388, 392, 398.

manna (an) m., "man"; as. mannan, 352.

manncynn (es) n., "mankind, men, the human race"; ns., 15, 162, 190, 240, 346, 390; ds. manncynne, 26, 44, 70, 149, 157, 292, 349, 361, 362; as. mancynnu, 169, 353.

mænan (wk), "to mean"; pret. ind. 3s. mænde, 312.

mæssepreost (es) m., "priest"; np. mæssepreostas, 147; gp. mæssepreosta, 117.

menniscnys (e) f., "humanity, human nature (generally in reference to Christ), incarnation"; ds. menniscnysse, 203.

micel (adj.), "many, great, much"; nsf. micel, 329; dsm. miclum, 162; dsn. miclum, 253, 382, 385; dpf. micclum, 228, 294; wk. dsm. micclan, 25, 75, 129, 362, 386, mycclan, 6; wk. dsf. micelan, 85; wk. gp. mycclan, 278. comp. mara, "more, greater"; nsn. mare, 282; dsn. maran, 157. indecl. comp. ma, "more"; 157. miclum (adv.), "much, great"; 156.

mid (prep.), "with, among, by means of"; (53 times), 46, 50, 52, etc.

middaneard (es) m., "the middle dwelling, world, earth"; as. middaneard, 73, 331.

miht (e) f., "mighty deed, work"; gs. mihte, 277, 342; ds. mihte, 345; as. mihte, 378.

mihtiglice (adv.), "powerfully, mightily"; 203.

miltsung (e) f., "mercy, pity, compassion, pardon"; as. miltsunge, 210.

misdæd (e) f., "misdeed"; gp. misdæda, 118.

mislic (adj.), "various, manifold"; dpf. mislicum, 111, 334.

mislice (adv.), "diversely"; 125.

mod (es) n., "heart, mind, spirit"; gs. modes, 102.

modignys (e) f., "pride"; ds. modignysse, 349.

mona (an) m., "moon"; ns., 250, 375.

monað (es) m., "month"; ap. monðas, 349.

motan*(pret. pres.), "to be allowed, be obliged, must"; pres. ind. lp. moton, 299.

moyses (indecl. proper noun), "Moses"; gs. moyses, 63.

munt (es) m., "hill, mountain"; dp. muntum, 228, 294.

myrhð (e) f., "joy, pleasure"; ds. myrhðe, 100; as. myrhðe, 51.

na (adv.), "not, never, not at all"; (10 times), 8, 9, 42, etc.

naht (es) n., "naught, nothing"; ns., 57.

nahwar (adv.), "nowhere"; 402.

nan (adj.), "none, no, not any"; nsm., 76, 274, 384; dsm. [na]num, 43; dsf. nanre, 8; asf. nane, 210, 342.

nat: see witan

nateshwon (adv.), "not at all, by no means"; 318.

næfre (adv.), "never"; 210, 238, 328.

næron: see beon.

ne (adv.), "not"; (49 times), 7, 8, 8, etc.

niht (e) f., "night"; ns., 84; ds. nihte, 30, 82.

nis, nys: see beon.

noe (proper noun) m., "Noah"; ns., 14; gs. noeys, 12, 58; ds. noe, 59.

nolde, noldan: see willan.

nu I. (adv.), "now"; (16 times), 9, 38, 41, etc. II (interj.), "now!"; 59, 337.

nyhsta (an) m., "neighbor"; as. nyhstan, 319.

nytenys (e) f., "ignorance"; ds. nytennysse, 84, 85.

nyttwurð (adj.), "useful"; npm. nyttwyrðe, 184.

of (prep.), "off, from, from among, concerning, out from"; (17 times), 21, 69, 97, etc.

ofcuman (4), "to spring from, derive from"; pret. ind. 3s. ofcom, 174.

ofer (prep.), "over"; 15, 21, 74, 159, 292.

ofslean (6), "to slay, kill, destroy"; pp. ofslagen, 377.

oga (an) m., "fear, terror, dread"; ds. ogan, 75.

on (prep.), "on, in, among, toward, over, at"; (133 times), 4, 6, 12, etc.

onscuniendlic (adj.), "abominable, detestable"; asn. onscuniendlic, 224, onscunigendlic, 265.

onsigan (wk), "to sink, descend"; pres. part. onsigende, 327.

onwunian (wk), "to inhabit, remain"; pres. ind. 3p. onwuniað, 124.

openlice (adv.), "openly"; 172, 275, 361.

oð (prep.), "to, unto, as far as, until"; 11, 13, 96, 131, 257, 368, 389.

oðer (adj., pron.), "other, another, one of two, the second"; nsm., 31, 33, 34, 83, 87, 100, 136, 384, oðor, 186; nsf. oðer, 106, 134; gsn. oðres, 75; dsf. oðre, 313, 394; np. oðre, 92, 104, 104, oþre, 91.

oðde (conj.), "or" 27, 29, 29, 177, 197, 225, 236, 311.

paulus (proper noun) m., "Paul"; ns., 142.

pistol (es) m., "letter, epistle"; ds. pistole, 142, 288.

plantian (wk), "to plant"; pret. ind. 3p. plantodan, 19.

rædan (wk), "to read"; inf., 266; pres. ind. 1p. rædað, 166, 321; pres. subj. 3s. ræde, 225, 266; pret. ind. 1p. ræddon, 373.

ræding (e) f., "reading"; ds. rædinge, 373.

reaf (es) n., "robe, garment, raiment"; as. reaf, 233, 299.

regnscur (es) m., "rainshower"; ns. renscur, 22.

restendæg (es) m., "the rest day, Sabbath"; ns., 321; ds. restendæge, 311, restedæge, 236.

rice (es) n., "kingdom, reign, power"; ds. rice, 52, 94, 129, 158, 188, 393, 404; as. rice, 6, 8.

ricsian (wk), "to rule, govern, have power"; pres. ind. 3s. ricsað, 205, 348, rihsað, 203; 3p. ricsiað, 399; pres. subj. 3p. ricsian, 393.

riht (es) n., "equity, justice, law, canon"; as. riht, 165.

rihtlice (adv.), "justly, uprightly, virtuously"; 127, 155.

rihtwis (adj.), "(the) righteous, just"; dp. rihtwisum, 399.

sawol (e) f., "soul"; ds. sawle, 393; dp. sawlum, 160; ap. sawla, 149, 157.

sæl (es) m., "occasion"; as. sæl, 21.

sceamlic (adj.), "shameful, disgraceful"; dpf. sceamlicum, 65.

sceortlice (adv.), "shortly, briefly"; 38, 214.

sceotan (2), "to shoot"; pres. ind. 3s. scyt, 10.

scinan (1), "to shine"; pres. p. scinende, 11, 68, 81, scinendum, 47.

scincræft (es) m., "magic, magic art, trick"; ds. scincræfte, 367; dp. scincræftum, 246, 358.

scrift (es) m., "penance, absolution, prescribed penalty"; gp. scrifta, 118.

sculan (anom.), "to be obliged, have to, ought"; pres. ind. 1p. sceolan, 324; 3p. sceolan, 116, 139, 148, 180, sceolon, 151; pret. ind. 3p. sceoldan, 197.

se, seo, þæt (dem. pron., dem. adj., and def. art.), "the, that, he, she, it, which, who"; nsm. se (32 times), 34, 56, 63, etc.; nsf. seo (14 times), 3, 32, 33, etc.; nsn. þæt (13 times), 14, 37, 73, etc.; gsm. þæs (7 times), 75, 148, 204, etc.; gsf. þære, 256, 389, 400; gsn. þæs, 244, 313, 356; dsm. þam (37 times), 6, 14, 16, etc., ðam, 400; dsf. þære (23 times), 21, 27, 29, etc., ðære, 84; dsn. þam (8 times), 69, 77, 101, etc.; asm. þone (9 times), 96, 151, 196, etc., ðone, 96; asf. þa, 51, 51, 302; asn. þæt, 225, 259, 266; np. þa (32 times), 4, 38, 52, etc., ða, 4, 88, 212, 219, 227, 389; gp. þæra, 87, 161, þara, 83; dp. þam (32 times), 21, 49, 50, etc.; ap. þa (20 times), 29, 33, 94, etc., ða, 187, 291.

secgan (wk), "to say, tell"; inf. (7 times), 38, 61, 79, etc.; pres. ind. 3s. segð, 4, 278, 290, 355, 369, 381, sægð, 242; pret. ind. 3s. sæde, 58, 372, 383; pp. gesæd, 212, 248, 257, 360.

sellan (wk), "to give, sell"; pres. ind. 1p. syllan, 371; pret. ind. 3p. sealdon, 175, sealdan, 19.

sendan (wk), "to send"; pret. ind. 3s. sende, 20, 68.

sittan (5), "to sit"; pres. ind. 3s. sitt, 289.

siðian (wk), "to go, travel with"; pres. ind. 3p. siðiað, 403.

sodomitisc (adj.), "sodomitish"; gpm. sodomitiscre, 64.

sona (adv.), "immediately"; 248, 373, 377; sona swa, "immediately after"; 21.

sorhfull (adj.), "sorrowfull"; wk. apm. sorhfullan, 239, 346.

soð (adj.), "true, very, righteous, just"; nsm. soð, 204; wk. nsf. soðe, 317; wk. dsm. soðan, 333.

soðfæstnys (e) f., "truth"; ns., 286; ds. soðfæstnysse, 104.

soðlice (adv.), "truly"; (7 times), 46, 58, 114, etc.

sprecan (5), "to speak"; pres. ind. 3s. sprycð, 4.

standan (6), "to stand, occupy"; inf., 223, 264; pres. ind. 3s. stent, 287.

staðolfæst (adj.), "fixed, firm, steadfast"; wk. gsn. staþolfæstan, 102.

steorra (an) m., "star"; np. steorran, 250, 375.

sticol (adj.), "sharp, abrupt, steep, arduous, rough"; wk. dsm. sticolan, 230, 296.

stillnyss (e) f., "stillness, quiet"; ds. stillnysse, 89, 102.

stow (e) f., "spot, site, location"; ds. stowe, 224, 264, 287, 314, 394.

sum (adj., indef. pron.), "some, a certain"; nsm., 62; dsm. sumum, 288; asm. sumne, 4; np. sume (11 times), 126, 126, 127, etc.; dp. sumum, 142; ap. sume, 96.

sume (adv.), "somewhat, a little bit"; 59.

sundorhalga (an) m., "pharisee"; np. sundorhalgan, 195, 212, sunderhalgan, 4.

sunnandæg (es) m., "Sunday"; as. sunnandæg, 323.

sunne (an) f., "sun"; ns., 249, 374.

sunu (a or u) m., "son"; ns., 204, 383, 384; as. sunu, 252, 382.

suwian, sugian (wk), "to be or to become silent"; pres. ind. 1p. suwiað, 172.

swa (adv.), "so, thus"; (7 times), 72, 81, 100, etc.; swa hwær swa, "wheresoever"; 37; swa . . . swa, "so . . . as"; 156, 157.

swa swa (conj.), "even as"; (27 times), 10, 11, 17, etc.

swa þeah (conj.), "nevertheless, however"; 45, 46, 120, 161.

sweart (adj.), "swarthy, black, gloomy, dark"; wk. dsf. sweartan, 55.

swefel (es) m., "sulphur, brimstone"; ds. swefle, 67; as. swefel, 22.

swincan (3), "to labor, work at, strive"; pres. ind. 3p. swincað, 140.

swiðe (adv.), "very much, exceedingly"; 184, 185, 316, 317, 318.

swutollice (adv.), "clearly"; 380.

swylc (pron.), I. demonstr., "such"; dsf. swylcere, 114; dp. swylcum, 344. II. correl., "such . . . as"; swylce . . . swylce, 238, 328.

swylce (conj.), "likewise, also"; 22, 310.

sylf (pron.), "self"; nsm., 242, 337, 355, 368, 372, 383; dsm. sylfum, 392; asm. sylfne, 272, 320, 321; np. sylfe, 112, 115, 342; dp. sylfum, 115, 280.

symle (adv.), "always, ever, continually"; 119, 152.

synn (e) f., "guilt, crime, sin"; dp. synnum, 128, 211.

synnful (adj.), "wicked, corrupt, guilty, sinful"; np. synfulle, 64; wk. np. synfullan, 53; wk. ap. synnfullan, 398.

syððan (adv.), "afterwards, since"; 18, 210, 274, siððan, 330, 406.

syx (adj. indecl. when preceding the word modified), "six"; 349.

tacn (es) n., "sign, wonder, miracle"; gp. tacna, 245, 357; ap. tacna, 285, 339, 340.

talian (wk), "to lay to the account of, ascribe"; pres. ind. 3s. talige, 284.

tæcing (e) f., "direction, teaching, injunction, instruction, rule, command"; ds. tæcincge, 118.

templ (es) n., "temple"; ds. temple, 290.

tid (e) f., "time"; ds. tide, 27.

tilia (an) m., "tiller, workman, farmer, husbandman"; np. tilian, 155.

tilian (wk), "to aspire to, strive after"; inf., 180.

tilung (e) f., "endeavor, occupation, care, treatment, acquisition, fruit"; ns., 145; ds. tilunge, 27, 119, 148, 180, 232, 298, teolunge, 161; gp. tilunga, 20.

tima (an) m., "time, hour"; ds. timan (10 times), 86, 170, 171, etc.; as. timan, 354.

timan (wk), "to teem, be productive, bear, bring forth"; pres. ind. 3p. tymað, 306.

tintrega (an) m., "torment"; dp. tintregum, 335.

tintregian (wk), "to torment, torture"; pres. ind. 3p. tintregað, 338.

to I. (prep.), "to"; (31 times), 37, 68, 78, etc. II. (adv.), "too,"; 366.

tocyme (es) m., "coming"; ds. tocyme, 71, 271, 378; as. tocyme, 5.

todælan (wk), "to divide, separate"; pp. todælede, 91.

toð (es) m., "tooth"; gp. toða, 402.

twegen (num.), "two"; nsm., (14 times), 30, 33, 82, etc.; nsf. twa, 31, 105, 107, 113, 122, 125, 137, 191; asm. twegen, 68; asf. twa, 103; asn. twa, 91.

tyhtan (wk), "to exhort, solicit"; pres. ind. 3s. tiht, 352.

þa I. (adv.), "then, when"; þa (11 times), 14, 20, 35, etc., ða, 198, þa þa, 220, 261. II. (conj.), "when"; 66.

þær (adv.), "there, where"; þær, 401, þæra, 163; þær þær, 201, 202.

þærto (adv.), "thereto, to it (them)"; 270.

þe (indecl. rel. part.), "who, which, that"; þe (45 times), 3, 6, 10, etc., ðe (9 times), 56, 97, 225, etc.

þeah ðe (conj.), "though, although"; þeah ðæ, 281.

þeaw (es) m., "custom,manner, belief"; dp. þeawum, 352.

þegn (es) m., "servant, vassal, follower"; ns., 62.

þeowdom (es)m., "service"; ds. þeowdome, 93, 96, 154; as. þeowdom, 90.

þeowian (wk). "to serve"; pres. ind. 3p. þeowiað, 154; pret. ind. 3p. þeowodon, 122.

þes, þeos, þis (dem. pron., adj.), "this"; nsn. þis, 307, 369, 381; gsf. þissere, 47, 213, 221, 256, 388, þysse, 45; gsn. þyses, 56; dsm. þysum, 224; dsf. þissere, 276, 362, 373; dsn. þisum, 39, 42; asm. þysne, 331; asf. þas, 78, 269, 292, 365; asn. þis, 146, 168, 257; dp. þisum, 189, þysum, 113.

<u>þider</u> (adv.), "thither"; 37, 195.

<u>þing</u> (es) n., "thing, creature, object, property, affair"; gs. þ[i]nges, 75; ap. þing, 121.

<u>þonne</u> I. (adv.), "then"; (46 times), 32, 49, 74, etc.; II. (conj.), "when, then"; 236, 283, 311.

<u>þrie</u> (num.), "three"; na. ðreo, 348; d. þrim, 189, 208.

<u>þrymm</u> (es) m., "host, force, multitude"; ds. þrymme, 380.

<u>þu</u> (pers. pron.), "you, thou"; np. ge (13 times), 40, 59, 112, etc.; gp. eower, 60; dp. eow (9 times), 38, 61, 242, etc.; ap. eow, 214, 247, 359.

<u>þurh</u> (prep.), "through, by"; (11 times), 259, 272, 273, etc.

<u>þurhwunian</u> (wk), "to continue, last"; pres. ind. 3s. þurhwunað, 82; 3p. þurhwuniað, 367.

<u>þus</u> (adv.), "thus, so, in this manner"; þus, 162, 196, 223, 263, þuss, 7, 36, 193, 395.

<u>unasecgendlic</u> (adj.), "ineffable, inexpressible"; dsf. unasecgendlicre, 406.

<u>underbæc</u> (adv.), "backwards, back"; 232, 299.

<u>undergitan</u> (5), "to note, mark, understand"; pres. subj. 3s. undergyte, 226, 267.

<u>understandan</u> (6), "to understand"; inf., 41, 300, 303.

<u>ungesælig</u> (adj.), "unhappy, unfortunate, unblessed, wicked"; npm. ungesælige, 97.

<u>ungesewenlice</u> (adv.), "invisibly"; 291.

<u>unriht</u> (es) n., "wrong, sin, vice"; ns., 172.

<u>unrihtwisnys</u> (e) f., "unrighteousness, iniquity, injustice"; ns. unrihtwisnyss, 316; as. unrihtwisnysse, 165.

<u>unþeaw</u> (es) m., "fault, vice"; dp. unþeawum, 350.

<u>unwær</u> (adj.), "(the) unwary, heedless, uncautious"; wk. ap. unwaran, 309.

<u>unwrenc</u> (es) m., "evil trick, wicked artifice"; dp. unwrencum, 309.

up (adv.), "up"; 257, 389.

ure (poss. pron.), "our"; gsm. ures, 71; dsm. urum, 171; asm. urne, 5.

ut (adv.), "out"; 69.

wa (an) m., "woe, alas"; ns., 233, 303.

wanung (e) f., "wailing, lamentation"; ns., 401.

warnian (wk), "to put on guard, warn"; pret. ind. 3s. gewarnode, 369; imp. 2p. warniað, 247, 359.

wealdan (7), "to have power over, rule, control"; pres. ind. 3s. wealde, 334.

wedan (wk), "to become mad, rage"; pres. ind. 3s. wet, 343.

wel (adv.), "well, abundantly"; 153.

welwillende (adj.), "benevolent, kindly"; wk. dsm. welwillandan, 150.

wenian (wk), "to accustom, habituate, inure, train"; inf., 153.

weorc (es) n., "work, labor, action, deed"; dp. weorcum, 26, 50, 131, 153, 324, 326.

weorðmynd (e) f., "honor, favor, respect"; as. wurðmynt, 283, 284.

wer (es) m., "man"; np. weras, 123, 202, 405.

werod (es) n., "crowd, host, troop"; np. werodu, 378; dp. werodum, 208.

westdæl (es) m., "the West"; as. westdæl, 11.

wide (adv.), "widely"; 269, 292.

widgil (adj.), "widespreading, spacious, broad, vast"; wk. ds. widgillan, 400.

wif (es) n., "woman, female person"; np. wif, 13, 305.

wifian (wk), "to take a wife"; pret. ind. 3p. wifodan, 13.

wifman (es) m., "woman"; np. wifmenn, 405.

willa (an) m., "will, purpose, design, command"; as. willan, 178; ds. willan, 131, 170.

willan (anom.), "to wish, think, intend, want, desire"; pres. ind. 3s. wile, 150, 353, wille, 162; 1p. willað, 38, 259, wyllað, 61, wille, 213; pret. ind. 3s. nolde (ne wolde), 113, 137, 199; 3p. noldan (ne woldan), 169.

wilnian (wk), "to desire"; inf., 324.

wind (es) m., "wind"; dp. windum, 256, 388.

winter (es) m., "winter"; ds. wintra, 236, 311; as. winter, 312.

wise (an) f., "way, fashion, manner"; as. wisan, 182, 353; ap. wisan, 103, 125.

wissian (wk), "to guide, direct, rule"; inf., 116; pret. ind. 3s. wissode, 17.

wissung (e) f., "showing, instruction, guidance"; ds. wissunge, 117.

witan (pret. pres.), "to be aware of, know, be conscious of"; pres. ind. 3s. nat (ne wat), 60; 2p. witon, 113; pres. subj. 2s. wite, 59; imp. 2p. witað, 146.

wite (es) n., "punishment, torture"; dp. witum, 403.

witega (an) m., "wise man, prophet"; ns., 168; gs. witegan, 226, 267; np. witegan, 363.

witodlice (adv.), "truly"; 124, 173, 237, 240, 327, 347.

wiðcweðan (5), "to contradict, oppose, resist"; pres. ind. 3p. wiðcweðað, 281.

wiðercoren (adj.), "rejected, reprobate, wicked"; npm. wiðercorene, 126; wk. npm. wiðercorenan, 132.

wiðmetan (5), "to compare with, liken to"; pp. wiðmeten, 110.

wiðsacan (6), "to renounce, forsake, deny, refuse, reject"; pres. ind. 1p. wiðsacon, 371.

wiðutan I. (adv.), "outside, without"; 133, 188, 207; II. (prep.), "outside of"; 99.

wolcen (es) n., "cloud"; dp. wolcnum, 253, 382, 385.

wolice (adv.), "perversely, wrongly, unjustly"; 127.

wop (es) m., "cry, wailing, lamentation"; ns., 401.

word (es) n., "word, meaning"; ap. word, 39, 226, 267.

woruld (e) f., "world"; gs. worulde, 45, 47, 213,222, 256, 262, 389; ds. worulde, 220, 243, 261, 276, 405, weorulde, 355, 362; as. woruld, 269, 365. æfre to worulde, "for ever"; 56.

woruldcaru (e) f., "worldly care"; ns., 109; dp. woruldcarum, 89, 95, 123.

woruldlic (adj.), "worldly"; dp. woroldlicum, 323, 324.

woruldmann (es) m., "layman, worldly man"; np. woruldmenn, 108; dp. woruldmannum, 124, 130.

woruldðing (es) n., "worldly affair, thing"; ap. woruldþing, 109.

wuldor (es) n., "glory"; ds. wuldre, 254, 383, 386.

wundor (es) n., "wonder, miracle"; gp. wundra, 3, 277, 279, 345; dp. wundrum, 344; ap. wundra, 291, 337, 342.

wunian (wk), "to dwell, remain"; pres. ind. 3p. wuniað, 402, 406; pret. ind. 3s. wunode, 220, 261; 3p. wunedon, 211; pres. p. wunigende, 355, wuniende, 243.

wunung (e) f., "dwelling, habitation"; as. wununge, 51.

wyrcan (wk), "to work, do, perform"; inf. wyrcan, 337, gewyrcan, 340; pres. ind. 3s. wyrcð, 274, 276, 291, 339, 341; 3p. wyrcað, 245, 357; pret. ind. 3s. geworhte, 337; 3p. worhton, 269; pp. geworhte, 182.

yddisc (es) m. or n., "household stuff, furniture, possessions"; ds. yddisce, 231, 297.

yfel (adj.), "evil"; npm. yfele, 340; wk. dsm. yfelan, 63, 316; wk. npm. yfelan, 188, 197; wk. dpm. yfelum, 199, 234, 304; dpf. yfelum, 54; wk. apm. yfelan, 398. comp. wyrse, "worse"; 171.

yfel (es) n., "evil"; as. yfel, 164; np. yfel, 309.

ylca (pron. wk. only), "the same"; dsm. ylcan, 216.

ymbe (prep.), "about"; 3, 5, 6, 27, 110, 148, 232, 298, embe, 173.

ymbryne (es) m., "course, period, revolution"; ds. ymbryne, 313.

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BIOGRAPHICAL SKETCH

Wallace John Swan was born on June 7, 1938, in Brooklyn, New York. After serving four years with the U.S.A.F. he entered the University of Florida, where he received his A.B. with High Honors, in August, 1963. As a member of the Ford Foundation he entered graduate school at the University of Florida where, bypassing the M.A., he received the Ph.D. in December, 1967, under the auspices of an N.D.E.A. Fellowship. Mr. Swan is a member of Phi Beta Kappa and Phi Kappa Phi.

This dissertation was prepared under the direction of the chairman of the candidate's supervisory committee and has been approved by all members of that committee. It was submitted to the Dean of the College of Arts and Sciences and to the Graduate Council, and was approved as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

December, 1967

Ernest H. Cox

Dean, College of Arts and Sciences

Dean, Graduate School

Supervisory Committee:

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T. H. Bowers

Oscar F. Jones